A TREATISE

Of the neceſſity of

Humane Learning

FOR A

GOSPEL-PREACHER:

Shewing the uſe of

I. *Languages.*
II. *Rhetoric.*
III. *Logic.*
IV. *Natural Philoſophy.*
V. *Moral Philoſophy.*
VI. *Hiſtory.*
VII. *Chronology.*
VIII. *Arithmetic.*
IX. *Geometry.*
X. *Aſtronomy.*
XI. *Geography.*

AND

The benefits of Learning in all Ages.

Alſo this Queſtion is Determined,

Whether Grace be Eſſential to a Miniſter of the Goſpel?

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LONDON,
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A PREFACE TO THE READER.

THe grand Enemy of humane Happineſs, having baffled Man in his firſt Encounter, and cheated him of his knowledge and his innocency together, hath ſtudied ever ſince to improve his Follies, and thereby to compleat his Miſery. In purſuance of which he ſaw it his concernment, to employ his policy in evacuating thoſe means, whereby the Sons of Adam might attempt ſome reparation of their loſs, and raiſe their Intellectuals, ſo much depreſſed by the fall which he occaſioned. Well underſtanding, that the intereſt of his Kingdom doth not a little depend upon the ignorance of men, as moſt proper to diſpoſe them for his conduct, and that which brings in great throngs of Subjects to him from the Pagan World: which

might well add eagerness to his Industry, in seeking the advancement of it, in that other part which calls it self Christian. And here, because Light had broken forth, his business was, where he could not compass a total extinction of it, either to restrain its lustre, or disappoint its influence. The former he hath performed among the Papists, with whom it is so muffled, as not to be seen by vulgar eyes. The Romish Church being made a Stove of Devotion, where Religion is hatched in the dark, and men may grow hot with the sentiments of a fiery zeal, without discerning any blaze, or spark of knowledge. But when the subtil Impostor meets with others, that cannot spare their sight, that care not for having their Candle shut up in a dark Lanthorn, and that born by another too; advised by their differing tempers, he forms new Methods, and since they will not be patient without Light, he bestirs himself, either to embase its Purity, or hinder its Efficacy, or counterfeit its Appearance.

Its Purity is embased, while it is mixt with shadow, with gross Conceits, wilde Fancies, perplex Opinions, while obscured by dark, abstruse, or imperfect Representations, while defloured by corrupt Glosses, and tinctured by some ill disposed Medium, through

through which it hath past, either in the forms of a Version, or an Exposition.

It is infeebled in its Operation, *and its* Efficacy *obstructed, when it is eclipsed through the interposition of some black suggestions, or clouded with doubts and scruples; when its rayes are dissipated and dispersed, being split with Distinctions, and bandied away in Disputes; when it is employed onely to form the visible* species *of Sanctity, to exhibite the glitterings and splendors, the quaint colours and imagery of a bare Profession; while it serves but to gild mens Discourses, and cast such a brightness upon some of their Actions most exposed to observation, as may dazzle the eyes of others, that the impieties they more closely prosecute, may securely escape both their notice and suspicion too. Nor do there want other sinister purposes to which it may be applyed; as, the rarifying of mens self-conceit, till it swell and puff them up; the inkindling of heart-burnings and animosities amongst them; whilest all the heat that accompanies the illumination of their mindes is derived upon their passions, and ferments their peevish humors, till they proceed to such Calentures of contention, as are ever attended with a cold fit of Charity, if not of Pitty too. And so their Light*

serves onely to put out the fire of love, and making the fervency of their spirits exhale in their contests, leaves them to freez in the service of God, and the concerns of their souls: by which means Satan is highly gratified, and his designs of defeating the most necessary knowledge not a little promoted. He is well content it should shine for men to talk, but not to live by: he would either draw them to make an unprofitable use of it, or else withdraw them from making any at all: which he most usually, and not unsuccessfully, attempts, by entertaining their mindes with so many divertisements, and distracting them with such a variety of objects, as not to give them leave by meditation to recollect, by a frequent and serious reflexion to unite those beams which have disfused themselves there, so as to beget a holy fervor within, and produce in the heart such a vital flame, as might impart vigor to the whole man, and warm it into a pious activity. It is none of the least pernicious of the Tempters Arts, to set mens Affections at odds with their Judgements, and make their Practice dissent from their Principles: which he oft performs by presenting to them, in the most alluring forms, the various delights of sense, the sweetest and most gustful pleasures, which

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may infuse ſoft and eaſie prejudices into their minds againſt the ſtrictneſs of their opinions, and releaſe the ſeverities of their deportment, till their indulgence extend not onely to the more modeſt ſallies of a luſtful inclination, but to the bolder excurſions of a diſſolute ſenſuality. Hence many live at ſuch a diſtance from their knowledge, that their Notions *and their* Actions *ſeem to be calculated for very different* Meridians: *it being commonly midnight with the latter, when bright day with the former.*

Thus I have recounted the principal Artifices, whereby the Prince of Darkneſs ſeeks to undermine and render ineffectual that Light, which men have received from Divine Revelation. A third Policy ſtill remains, which is, the counterfeiting of its appearance; *while men are induced to ow their Illumination either to the flaſhes of Fancy, the lightnings of a heated brain, the appearing of* Lucifer *their morning-ſtar, or the riſing of ſome* new Luminary, *to which that* transformed Angel *performs the office of an* Intelligence.

The old Sophiſter hath of late earneſtly applyed himſelf to the profeſſion of Optics, *and chiefly taught men that* experiment, *in which, by ſhutting out the Light that ſhines in the place where they are, admitting*

mitting none but at a little hole, they might have a more pleasant and delightful view of things; whilest objects from without should crowd in, and offer themselves to their observation in the most lovely forms: For he knew, that when mens curiosity had once guided them to the trial hereof, those things which they saw right before would now become invers'd, and be quite otherwise represented: and he, by a convenient disposing and presenting of Objects, might paint upon their minds what idea's he pleased; which would be more lively and express, the nearer their minds resembled unwritten paper, by being cleared of what good Principles were imprinted on them before. He hath circumvented many by inviting them out of the Sun-shine of Divine Ordinances to refresh themselves in the shade, and take the pleasures of a retired Walk; where he hath led them on by degrees till the night hath overtaken them, and by concealing their way rendred the offer of his Lanthorn acceptable, who had ever an Ignis fatuus, or some wisp of error ready, to direct their goings: as not ignorant, that when men are benighted, Lights of this nature will be more admired and followed then all the Stars of Heaven; and there are no better guides to his black Mansion the pit of destruction.

He

He hath a great advantage for imposing upon such as he hath got into the dark; for here rotten wood will shine, and any cheap delusion serve to amuse the sight: though sometimes he may go to the cost of a more solemn cheat, of some garish apparition or splendid disguise of error: yea, he can match Mystery with falshood, and teach the most shallow conceits to be profound. He hath a new-fangled dress to recommend the vainest and most Antic Tenets, and can cloath an ill-contrived opinion with a venerable obscurity: By this means accommodating himself to minds of various conditions; some of which are taken with the superficial glistering, others with the intricate dimness of what is propounded. But lest the credit of his impostures, which have been so successful, might fail, to support it, and secure them from being detected, he hath tryed to disparage all External Light (and Internal too, of which himself is not the Author) and disoblige mens regard, both to Divine Declarations published in holy Writ, and to the Law of Nature, and those notices of good and evil, which are most intimate and familiar to the mindes of men; and, lastly, to the sober judgements of Reason, and the genuine deductions either of Scriptural or Natural Principles. For it

was

was eaſie to conclude, that if he could fetch men off from attending to theſe, he himſelf ſhould have leave to indite their Creed, and have their faith pliant to his propoſals: that he might be the Conductor of their Devotion, and the Infernal fire *lend the* Coal *with which their* Incenſe *ſhould burn.*

But if he cannot deprive the Scripture of that Authority which it carries with men, he will endeavor to hinder them of a great part of the Contents and Advantages of it, by decrying all uſe of Reaſon *and* Learning *in ſacred matters. For, if he can prevail with men to renounce the former, then farewel ſo much of the Divine Will, as is not ſet down in Scripture in expreſs terms, but onely, though clearly, implyed, and flowing from what is written by a fair and neceſſary conſequence; which is the part of Reaſon to diſcern and deduce. Nor is its help leſs requiſite to the diſcovery of the genuine ſenſe, and importance of what is expreſly recorded, and needs to be interpreted; which muſt be found out by obſerving the Tenor and Series, the Scope and Deſign of the Diſcourſe, with the dependence of the ſeveral parts, and the proportion any particular place bears to others, by comparing obſcurer Texts with clearer, ſhorter with fuller; thoſe that have no limitations*

mitations or restrictions with the like which have; and carefully distinguishing the various acceptions of words, especially the figurative from the proper. All which are the operations of Reason: which is further instrumental to put a difference between Ceremonial and Moral Precepts; between those that are of particular concernment as restrained to some certain Nation, Person, or Time, and those which are of a general Aspect, binding all indifferently, and perpetually. For, in as much as these are sometimes in Scripture immediately connected or mingled together in the same tenor of speech, and enjoyned alike, without the least note of discrimination; there must be some other principle distinct from it to find out their difference, and that is Reason; which (besides that it may infer it from the Scripture it self, discerning which Commands are universal and perpetual, by collation of other places; which singular and temporary, by consideration of circumstances) is peculiarly fitted for acknowledging Moral Precepts, because they are founded in Reason, have an essential consonancy to, and connexion with a rational Nature, and are contained in that Law which God hath written upon the hearts of all men, and published by the voice of Reason; which indeed is not more

useful

useful to distinguish commands, then necessary to render us capable of them. For therefore the brutes are exempted from the demands of obedience, and have no Law imposed on them, because they being creatures destitute of Reason, it is impossible for them to discern the differences of good and evil, or to understand an injunction, and consequently to frame their actions by it: To which men are disposed by those rational faculties with which God hath invested them, and so come within the compass of an obligation, which could not else be fastened upon them. Wherefore Conscience, whose part it is to apprehend this obligation, excite men to their duty, and challenge them for their neglect, must needs be an intelligent and rational Principle, which evidently appears in that it operates by discourse and ratiocination (whence its actings are stiled λογισμοι reasonings, Rom. 2. 15.) seeing it draws particular conclusions from universal rules; collecting from the Law of God generally proposed what ought to be done in special cases and circumstances: and from the agreement or disagreement of such and such actions to the Divine Will (which it finds by comparing one with the other) it judges them either good or bad, and thence infers mens duty for the future;

and

and either their guilt, or their integrity as to what is past, while it directs, accuses, or acquits; all which it performs by a Syllogistical Process. He therefore must resolve to make no use of God's Commands, who will not use his Reason: and he that would banish it, must send away his Conscience with it; yea, and his Religion too. For it is a reasonable service, Rom. 12. 1. a service in which Reason, or what is endued with it, is presented to God. Irrational Creatures were offered in Sacrifice under the Law; but under the Gospel onely rational. We must present our selves to God; and not our Bodies onely, but our Minds, our reasonable faculties: for God will be worshipped in spirit: we must serve him with our understandings, and love him with all our minds, as well as with all our hearts. Our Love must be intelligent, as well as affectionate; and not onely active, but contemplative, discovering it self in frequent thoughts and meditations of him, and in diligent enquiries into his Nature and Will. True Religion is so far from discarding or depressing that which is of greatest excellency in the constitution of man, his Reason, that it doth exceedingly raise and advance it; it cures its blemishes and imperfections, and consigns it to spiritual and

John 4. 21, 24. Matth. 22. 37. Mark 12. 33.

divine

divine employments. God doth not destroy or void any thing in the new Creation which he made in the old, but onely mends and rectifies it, sanctifies and prepares it for those purposes to which it was designed by him, but since grown indisposed. The Candle of the Lord, of which the Wise-man speaks Prov. 20. 27. *is not here extinguish'd, but snuff'd that it may burn the brighter; and encreas'd with illustrious accessions from above. In short, He that is a* Christian *must be a* Man; *and he that is a Man must be* rational. *For it is Reason that makes the Man, and gives him so great advantage and preheminence above all other visible Beings. Take this away, and he becomes like the Beasts that perish, which we finde eminently verified in Nebuchadnezzar; of whom, when he came from grasing, it's said* Dan. 4. 34. *That* his Understanding, *or (as it is Verse* 36.) his Reason *(for both these are the same thing)* returned *to him: upon which he broke forth into the Praises of the most High, and made that excellent Confession in Verse* 34, 35, 37. *Those therefore, who disclaim Reason, cast off the badge and cognizance of Humanity, and in effect give up their Names to an inferior Order of Beings, with a foul ingratitude reproaching the Bounty of Heaven, as if God had conferr'd*

fer'd nothing valuable in that eminent favor and mark of excellency, by which he hath distinguished them from brutish natures, and rendred them capable of apprehending spiritual objects, Heaven and future Happiness; yea, and of perceiving and enjoying himself, of which the irrational Creatures are utterly incapable, and that because they are devoid of Reason, which gives the capacity: though there be further qualifications requisite to an actual fitness for the fruition of God; yet these are such as cannot possibly be where the other is not. Let such then, and such onely, speak against it, as affect to be inapprehensive, and are in love with stupidity. Surely no considerative person can account it the praise of those in 2 Pet. 2.12. that they were ὡς ἄλογα ζῶα, as brute Beasts, or (which the words properly import) as Animals without Reason. Was it the Perfection of the Galatians that they were ἀνόητοι, unintelligent? Or did Agur commend himself when he said, He had not the understanding of a man? If it be of no moment, and not worth the having, why doth the Psalmist warn us not to be as the Horse, or the Mule, that have no Understanding, &c. and therefore are unteachable, not capable of any counsel, or being moved with Arguments and Perswasions?

Gal. 3.1.

Prov. 30.2.

Psalm 32.9. with 8.

For,

For, if Men wanted an intellectual Faculty, in vain would be that instructing and reasoning offered in the foregoing Verse. Why doth God bid the Israelites, after their absurd and irrational Idolatry, remember, and shew themselves Men? that is, make it appear they were reasonable Creatures by acting rationally. Why doth he call them to reason with him Isai. 1. 18. and often appeal to the judgement of Reason for the justification of his proceedings? as Isai. 5. 1, 2, 3, 4. Jer. 2. 9, 10, 11. Ezek. 18. 25, to 29. Micah 6. 2, 3, 5. And why doth he so frequently in Scripture require us to understand, bring to minde, search, examine, meditate, consider, judge, all which are rational operations, if Reason it self were useless to holy and divine intentions? Which that it is not, may abundantly appear from the use our blessed Savior made of it, especially in his Conferences with Pharisees and Sadduces; and his Apostles in their Discourses. The Gospel was exceedingly propagated by Paul's reasoning and disputing, Acts 17. 2, 3, 4. and 18. 4. and 19. 8, 9, 10. For Reason may do excellent service in managing those Arguments advantageously which are for the Truth (though they were suggested by the Spirit) and in refuting such as are brought against it. It is

Isaiah 43. 8.

necessary

neceſſary to acquaint us with the vices of Ratiocination, and detect falſe reaſonings; to diſcern the force of an Objection, and level an Anſwer aright; and, in ſhort, to decide a Controverſie, to prove, convince, and perſwade; none of which can be performed without reaſon ſhewn. All theſe things conſidered, methinks none ſhould in the leaſt queſtion the requiſiteneſs of Reaſon, without which we can neither think nor ſpeak conſiſtently. Yet I finde an Objection, urging the impertinency of it in divine matters, from its uncapableneſs of them; becauſe it is ſaid of the natural man *(one who hath no higher Principle then Reaſon) that he* receives not the things of God, neither can he know them, ſeeing they are ſpiritually diſcerned? *To which I return, That divine matters, or the things of God, are of two ſorts:* Obje. 2. 1 Cor. 1. 14. Solut.

I. *Some of them were publiſh'd in and by the Creation; God having there contrived clear intimations of his own nature and minde into the conſtitutions and relations of things, from whence, by a neceſſary reſultancy, many verities and duties flow. For thoſe intimations are either* ſpeculative, *as, That* there is a God; *That* he is wiſe, powerful, good, *&c. or* practical, *as, That* God is to be worſhipped; *That* we are to

do as we would be done by; *That* Parents are to be honored, *&c. Now both theſe Reaſon may finde out by reflexion and diſcourſe, by conſidering the quality of the Objects, and their intrinſic and eſſential reſpects; and conſequently natural Men, though* Heathens, *may apprehend them. The Speculative they may, becauſe God hath ſhewed theſe to them by the things which he hath made*, Rom. 1. 19, 20. *And the Practical, becauſe they have* the work of the Law written in their hearts, *and, while they want the Scripture*, do by Nature the things contained in the Law, *Rom.* 2. 14, 15. By Nature, *that is, by the information of Reaſon (the onely knowing Principle in the Nature of Man) which, though imperfectly, dictates to them the ſame things that the Moral Law, ſet down in holy Writ, requires. And though it diſcover not all Natural Precepts, yet when it hath received them from the Word of God, and wiſtly looks upon them, it cannot but acknowledge and embrace them with ſome natural reſentments; as akin to thoſe Principles of prime note, that are neareſt alied to, and have the ſtricteſt conjunction with it ſelf; which are ſo highly reaſonable, and of ſo clear and conſpicuous a Goodneſs, that it can readily approve, and eaſily evince the dueneſs and*

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equitableneſs of what it ſees deſcended from them. Hence that of our Savior to the people Luke 12. 57. Yea, and why even of your ſelves judge ye not what is right? Of your ſelves; *i. e. by that natural ability which God hath given you for this very purpoſe, to diſtinguiſh between Right and Wrong, and diſcern what is in it ſelf fit to be done, and what not.*

II. *There are other divine matters declared onely by after-revelation, which cannot poſsibly be collected, and certainly concluded from the eſſence, capacity, or habitude of the things to which they relate, becauſe they do not reſult from them by any moral neceſsity, but are the intire effects of a free and poſitive Determination; the knowledge of which had been utterly unattainable, even by the greateſt ſagacity, if the ſame gracious Will that conceiv'd had not diſcloſed it. Now of this ſort are the Myſteries of the* Goſpel, *call'd the* depths *and* hidden wiſdom of God, 1 *Cor.* 2. 7, 10. *and* the things of the Spirit of God, *verſe* 14. *And of theſe it is that the Apoſtle aſſerts the natural Man wholly inapprehenſive without the Spirit.* He receives them not. *He neither* οὐ δέχεται. conceives, comprehends, *nor* cloſes with them

1. *He could form no* conception *of them,*

except the Spirit had revealed them in the Word: ſeeing they were the ſecrets of the divine Breaſt, the ſtupendious products of his good pleaſure, and ſuch as could not fall within the compaſs of man's imagination, much leſs of his certain knowledge, if they had not been preſented to him from above. For he could not deduce them from the Principles of which he is naturally poſſeſs'd, ſince they have no neceſſary depcndance on them; being of a quite different condition, becauſe the matter of the other is neceſſary; of theſe, arbitrary. In thoſe Maxims *that are of natural cognizance, the terms do of themſelves cohere by an* internal congruity: *but in ſuch as are onely known by ſupernatural revelation, they have no firm coherence, but what they receive from an* external conſtitution. *In the former the terms are linked together by the Complexion and Properties of the things denoted by them, which therefore are perfectly inſeparable: in the latter they are coupled onely by the interpoſition of the divine Will, without which, as they were in themſelves ſeparable, ſo they had continued actually diſjoyned. Except therefore that Act, or Decree of Heaven, to which they owe their conjunction, were promulged, the Propoſitions which they make up, could they poſſibly*

ſibly have been thought of, yet could upon no ground have been aſſented to. For inſtance; Theſe Articles of the Chriſtian Faith, That Eternal life is to be had by the death of Chriſt, *and that* we muſt believe for the remiſſion of ſins, *are not evidenced by any neceſſary relation, or intrinſecal and natural tie between their ſubject and predicate (between Eternal life, and Chriſts death; between Believing and Remiſſion) and could not have been rightly credited, had we not been expreſly acquainted with that determination of infinite goodneſs that hath joyned them together. Whereas in thoſe axiomes, that* God is to be loved, *and that* he is to be honored, *there is ſo intimate and eſſential a connexion between the parts (between God, and the right to love and honor) that he, who ſeriouſly attends thereto, may from thence, without any ſupernatural Revelation, be conſtrained to acknowledge them undeniably true, and worthy of all acceptation: ſince it is impoßible that love and honor, if due to any excellency, ſhould not be ſo to the greateſt and moſt tranſcendent.*

2. *The natural Man is not able throughly to* penetrate into, and comprehend *divine Myſteries without the illumination of the Spirit, diſtributed betwixt the Ob-*

ject and the Faculty, whileſt it ſheds light upon the things revealed, repreſenting them to the minde with the greateſt evidence and advantage; and alſo aſsiſts and furthers Reaſon in the perception of them, clearing and ſtrengthening it, and removing thoſe prejudices under which it labored.

3. *The Natural Man, without the influence of the Spirit diſpoſing him thereto, cannot fully* cloſe with, *and affectionately* entertain *the things of God. He can have no experimental feeling, no kindly and permanent impreſsions, no enlivening ſentiments of them.*

Now take any, or all of the forementioned Senſes, and what do they make againſt the uſe of Reaſon in religious affairs? Will any one ſay, that becauſe it can have no apprehenſion of ſupernatural Myſteries before they be revealed, therefore it cannot apprehend them when they are revealed? He may as well conclude, that becauſe he cannot now look upon any of the Gold at preſent hap'd up in the Indian *Mines; therefore, if it were taken out, brought over and laid before him, he ſhould not be able to diſcern it. Or who would argue, that ſince his eyes are dim, or have a web grown upon them; therefore if ever he ſee well, it muſt be without eyes? And yet thus they do, who, becauſe their Rea-*

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ſon is weak, and wants much of its Primitive vigor and ſharpneſs, caſt it away as uſeleſs to any ſpiritual employment: which is to act at the ſame rate of diſcretion with him, who ſhould make blindneſs the cure of dimneſs, and put out his eyes to mend his ſight. The Spirit performs to our mindes the office of a Perſpective, *rendring thoſe things conſpicuous which were before inviſible, and giving a diſtincter view of what was leſs clearly ſeen. Now a Perſpective ſuppoſeth a viſive faculty, to which it miniſters relief. No man would be ſo abſurd as to think that he who hath got ſpectacles hath no need of eyes: and yet he might, as well as conceit him who hath the Spirit to have no uſe of Reaſon. For this makes us capable of the operation and impreſſions of the Spirit, of apprehending what he ſuggeſts, and ſo of being affected with it, both becauſe affection ever ſuppoſeth an apprehenſion of the thing that excites it; and the moſt refined and ſpiritual affections are the workings of our rational part. Reaſon is the ſenſe of our ſouls; by this, when the Spirit hath put it into a right temper, we may ſee, and ſavor the things of God, and can ſee no more without it, then we can view or reliſh material objects without either ſight or taſte.*

But I have outrun my intentions in the purſuit of a Queſtion, which nothing but a notorious ignorance or a great perverſeneſs could ever have ſtarted. The rather induced hereto, becauſe many of thoſe, who were no Friends to Learning, were oppoſers of Reaſon alſo; who now poſſibly may be rather ſilent then ſatisfied. And though, ſince the Scene of affairs was altered, their conceits walk not ſo much abroad as formerly, yet they may ſtill keep within doors: upon which account an attempt of this nature, in vindication of Reaſon, may not be impertinent; onely it is ſo to be vindicated, as that nothing above its due be aſcribed to it; none of its extravagancies juſtified: it is by no means to be allowed when it grows immodeſt and imperious, and ſo big with Uſurpation as to controul the dictates of Heaven, to proproclaim its own infallibity, and to baniſh faith out of Religion: which it doth, when men will not admit of Divine Authority in any matters of which they are not able in all points to give a clear and natural account: for they muſt either ſuſpect Gods credit, or prefer their own judgements before his, or at leaſt attribute as great perfection to their own underſtandings, as Omniſcience it ſelf can challenge, as if nothing were too wonderful for them: whereas indeed the ſlighteſt

ſlighteſt and moſt obvious of theſe inferiour things are of ſufficiency enough to poſe *and* baffle *them. To exact all Truth by the ſcant meaſure of our own comprehenſion, and ſet our ſeal to none which is not modelled to, and juſt of the ſame ſize with our capacities; to preſcribe to an Infinite Underſtanding, and not ſuffer his Conceptions in any caſe to be above our reach, nor allow him any Reaſons to guide his Determinations by, but what we are acquainted with, is extremely arrogant and ſupercilious. For, though it be moſt certain, that God offers nothing to be credited by us, which is contrary to the ſound dictates of Reaſon (whereof he is the Author) or which would deſtroy the clear and indubitable evidence of thoſe diſcerning faculties, which God hath beſtowed upon us; ſeeing one Truth can be no more contrary to another, Scriptural to Rational, Supernatural to Natural, then God, who is the ſource of both, can be adverſe to himſelf, or be guilty of ſelf-contradiction: Yet it is as certain that he can preſent ſome Truths of ſo vaſt a bigneſs, as that to take the full dimenſions thereof, would be difficult above what the ſhortneſs of the moſt raiſed mind, in this preſent ſtate, can hope to attain to. No underſtanding, but that which is ſo large as that nothing can*

eſcape

escape it, can warrantably argue from an ignorance either of the nature, cause, mode or end of any thing, to the non-existence of the thing it self. And to conclude that not to be at all, concerning which we understand not either how or why it should be so, is no less absurd in Theology, *then in* Physics *and* Politics. *For this consequence in* Naturals *would annihilate the greatest part of the world, and destroy all that which poseth humane sagacity, our very selves not excepted. In* Civils *it would annul all public Decrees, Appointments, Transactions, when people have no prospect into the breasts of their Governors, to see the springs that turn the wheels of State, by being made partakers of the reasons thereof. As to* Divine *matters, it takes away all mysteries, and will not permit the King of Kings his Secrets, nor that priviledge of earthly Princes, to have* a heart unsearchable, Prov. 25. 3. *when indeed it becomes both Prudence and Majesty sometimes to be reserved: and excellent purposes may be served by concealment, the nurse of humility, veneration, observance and an inquisitive diligence. God may keep secret the reasons of some things which he requires to be done (as of divers in the Levitical Law) and also the modes of others (of which*

which ſeveral in the Goſpel) that he would have to be believed; to the end he may teach us rightly to value his Soveraignty and Infallibility, his Authority and Teſtimony; and to account the one of it ſelf alone a ſufficient obligation to Obedience, *and the other to* Faith. *Beſides, that the underſtanding might have ſomewhat to exerciſe its ſubmiſsion, as well as the will. And ſure it can never ſubmit to a better judgement, nor more ſecurely credit, then where God relates: for though it cannot circumſcribe the thing in its whole latitude, nor diſcern* how *it ſhould be what it is repreſented; yet ſuppoſing the* ſo (that it is ſo) *to be certainly revealed, and atteſted by God, the clearneſs of the aſſertion will acquit our faith of blindneſs, and the infallibility of the Aſſertor, together with our own imperfection, and liableneſs to miſtake, vindicate it from unreaſonableneſs. For not the evidence, or demonſtration of what is teſtified, but the unqueſtionable credit of the teſtifier is the onely ground and reaſon of Faith. I ſay,* reaſon; *becauſe believing is a rational act, an aſſent to ſome truth, as proved by certain authority. Believing without good reaſon is not Faith, but credulity. Not, that it's neceſſary we ſhould know the reaſon of the*

thing

thing, *but onely of our* belief *of that thing*; *of which no greater can be found then his atteſtation who is all-knowing, and infallible*; *in whom infinite Wiſdom, Truth and Goodneſs meet and engage for our ſecurity*: *the firſt placing him as much beyond the poſſibility of a miſtake, as the other two free us from the danger of a deluſion, while we ſincerely embrace his witneſs. In doing which we need not fear being any time driven upon the belief of contradictions, or impoſſibilities. For it is as eternally repugnant to his Nature to affirm an impoſſibility, as to perpetrate any iniquity. Yet there want not thoſe who either make or feign abſurdities and contradictions in divine Doctrine: ſome make them by taking Scripture-expreſſions in an incongruous and inconſiſtent ſenſe: as thoſe, who, by introducing a corporal preſence, make the Doctrine of the Sacrament ſelf-repugnant, and diametrically oppoſite to the moſt ſolid evidence both of Senſe and Reaſon. Others feign abſurdities by the errors of their argumentations. For either they judge of ſome ſacred Verities by wrong Principles, with which they have no connexion or affinity: or elſe charge them with ſtrange and horrid Conſequences, of which they are wholly innocent. Either they miſtake the circumſtances*

ſtances and ſtate of the caſe, and ſo proceed upon a falſe Hypotheſis: *or elſe their deductions are unnatural, wilde and impertinent: and ſo it is not the article, but their arguing that is unreaſonable; which makes nothing againſt the ſingular advantage of Reaſon in its ſober and circumſpect uſe, aſſiſted by a ſuperior direction, for finding out and maintaining Truth, and hindring the triumphs of Error: To which* Learning *alſo doth not a little contribute, as being the improvement and accompliſhment of Reaſon; as that which advanceth and embelliſheth our better faculties, which relieves the imperfections of our underſtandings, and helps to vindicate them from that darkneſs and confuſion that hath been the ſad concomitant of mans degeneracy, by which means they become more quick and piercing, and we leſs liable to be impoſed on. Upon which accounts the Devil hath a great ſpight at it; and hath ſufficiently expreſt it of late, by working with ſo great a number of men to decry and vilifie it, and caſt dirt upon thoſe that were furniſh'd with it: which was the ready way to procure entertainment for all deluſions, as the conſequence two apparently proved. For then men committed their actions to the guidance of a wilde inſtinct, and counted it a great attainment to be be-*

ſide

side themselves. A phrensie then became desirable for its lucid intervals; the eyes of many were darkened, and their heads ak'd with light; they grew blind *with* Revelations, *and unable to see for* Visions. *Then was the season that, by an overheat in the pursuit of some extravagant opinion, disposed men to religious Agues, and put their piety into shaking fits. Then to swell with Inspiration, to converse with strange amusements, to be full of Extasie, and possess'd with rapture, were esteemed the chief indications of a sanctified temper. And if in others Religion were not acquainted with such impetuous concitations, but were more sweet and calm, more sedate and composed; or if conscious to [illegible]ement and discretion, to consideration and [illegible]sement, it was censured as unworthy of its name, and stamped something of a more base allay. Men had brought a new* Stile *into their profession, and not a few were (unawares)* dating *their Faith after the* Roman account; *while in guiding their course, they made use of such a* Compass *as often* varied *in obedience to odd and unusual attractives, and were ready to* sail *to any* Latitude *and with any* Wind (*whether it came from* Vaticano, *or* Averno *was not material*) *so it blew but with pretence of a Commission from the* Spirit.

Common

Common Breaſts had now got their Urim, *and their* Thummim *too, and attain'd ſo far, that they left nothing for Heaven to compleat. Thoſe that knew leaſt were ſo improved in confidence, as not to open their mouths under an* Oracle. *The infallible Chair ſuggeſts not a greater peremptorineſs then breath'd in their dictates: which to contradict, or disbelieve, was infidelity, and ſomething not to be expiated with leſs then an* Anathema. *Now he that could till the ground thought his Heifer the fitteſt to plow up God's* Riddles, *and accounted it ſomething that belonged to his Occupation to ſow* the ſeed of the Word. *An ordinary* Reaper *would be thruſting his* Sickle *into* God's Harveſt; *and he that could tent Sheep was well qualified for* the overſight of God's flock. *Nor is the* Military *Man to be forgotten, who challenged the* Sword of the Spirit, *as the proper appendent of his Profeſſion, and fitteſt to be managed by him who wore the* Belt. *The* Forge *was now ambitious to form* Inſtruments *for the Service of the* Goſpel; *and the* Potter's Wheel *to turn forth* choſen Veſſels. *The* Shears *would undertake to* divide the Word aright, *and a Pick-Lock ſerve beſt to* open the Scriptures, *whileſt* the Key of Knowledge *was wilfully thrown away. Now all*

good Literature was under a Cloud: Arts *and* Sciences *were neglected, and despised* Names: *the* Tongues *(except illiterate) were nigh to* silencing; *yea, those* Languages *which divine inspiration* hallowed *were condemned for* prophane: *and* Oriental Learning, *which had lately shined so bright in the* West, *now seemed to be* setting *here. Mens being able to word it so abundantly in their own Tongue was thought sufficient to render all other superfluous, and made a* Copia verborum *commence their highest Degree of Learning; while their unsettled humors carried them to affect a fluency of discourse, as the greatest accomplishment that might entitle them to esteem and reputation: of which those held the principal place with many, who could at the lowest ebb of sense command a spring-tide of words, and fetch a whole flood of speech in the most insupportable drought of matter. Whose particular excellency it was to be very* liberal *of their stock of Language, and* spend *frankly upon* poor *Arguments; which the more weak and jejune they were, the fitter Objects of their bounty.*

Thus strangely were men affected by the malign influence *of* new Light; *which had now wel-nigh attain'd its* Meridian, *when this ensuing* Treatise *had its first Conception;*

on: occaſioned by a ſad reflexion upon the great contempt and decay of Learning, and the many miſchiefs ſpawn'd thereby. The Author *(whoſe memory with me muſt ever be dear and precious) committed it to my care to ſee the Preſs delivered of it. Which accordingly I here preſent, together with a ſhort Account of the advantages of the* Arabic *Tongue; which I made bold to inſert, becauſe it is not inferior to divers others in uſefulneſs, though it hath not had the happineſs to be ſo well known, either by reaſon of the great ſcarcity or huge price of thoſe Books that ſpeak of it; and ſome but by the by neither, and in ſcattered hints. As for the Book it ſelf, though the deſign of it principally reſpected thoſe who ſlighted or were diſſatisfied with Humane Knowledge, yet it was not ſo narrow, as not to be comprehenſive of others too, who profeſs reſpect to it. Amongſt whom thoſe may more eſpecially claim an intereſt in the aſſiſtance which it offers, who either are better vers'd in the general* Elogiums *of Learning, then in the particular offices of the ſeveral parts thereof; or elſe more ready at the underſtanding of it as propoſed in Syſtemes, then at the diſcerning of thoſe improvements that may be made of it in reference to Divinty, and what tribute the ſeveral Arts and Sciences*

pay to this Queen of Diſciplines. Some happily may be hence directed to uſe the knowledge which they have; others enabled to diſcover what they want; and a third ſort quickned to the purſuit of what they neglect.

Liberal and uſeful Erudition ows moſt of the diſparagement at any time caſt upon it, either to the ſloath or unskilfulneſs of thoſe that have given up their names to it, becauſe too much unfurniſhed to produce any thing worthy of their education, or thoſe juſt expectations which that hath raiſed in others. Their ſtock being ſo ſlender, and ſo pitifully managed, comes to nothing, and ſerves onely to make them, with greater confidence and oſtentation, betray their own weakneſs, and invite deriſion. Nor are thoſe to be excuſed, who, though better provided of Academical improvements, yet not maintaining their familiarity with their Studies, grow ſo negligent and loath to beſtow any pains upon thoſe performances which their charge exacts from them, that the crudeneſs of them renders them diſguſted of others, and their conceptions become as jejune and void of any ſprightful reliſh, as if their minds had never received any Artificial ſeaſoning, nor were tinctured with any principles beſides thoſe which are ordinarily found among the vulgar throng of men.

What

What proceeds from them is of ſuch a condition, that it might better become ſome rude and unpoliſh'd heads. And no marvel, if by this means many ſuch be tempted to lift up themſelves, and vy abilities with their Teachers: Who though they ſhould highly extol and paſſionately defend Learning, yet if they but ſorily acquit themſelves when it comes to the proof, their very praiſes turn to a detraction, and make a blot *where they intended a* flouriſh. *For it raiſeth mens ſuſpicion, and provokes their diſdain, to ſee but mean and deſpicable productions iſſue from thoſe things which carry a great port of commendation. Let Students therefore henceforward, as they would approve the ſincerity of their affection to good Literature, reckon themſelves concerned to uſe ſuch an induſtry in the proſecution of it, as may correſpond with its dignity and uſefulneſs, and enable them to give ſuch real demonſtrations of its ſingular advantages, as may anſwer the largeſt reports that are made thereof. By this means they may reſcue it from that ſcorn and contempt, to which the weakneſs of ſome, the lazineſs of others, and the unprofitableneſs of both have made it obnoxious.*

As for thoſe who are fallen out with Learning, let them be intreated to demand of

themſelves an anſwer to theſe two Queſtions.

Firſt, *Whether their diſtaſte had not its riſe from* Ignorance *of it? For ſure it cannot be undervalued in the general without a good competency of that. Whether have they walked the round of Knowledge, viewed its ſeveral plantations, and taſted of the fruits that grow therefrom? If not; then they are concerned to inquire again, whether they be not in the Liſt of thoſe that fall under the Apoſtles cenſure,* 2 Pet. 2. 12. *who* ſpeak evil of the things that they underſtand not: *And let them ſeriouſly ponder what a Charge is drawn up againſt them in that Chapter, and in the Epiſtle of* Jude, *where* verſ. 12. *they are elegantly ſtiled,* Clouds without water, carried about of winds. Clouds, *as oppoſing and obſcuring that light which is without them: And clouds* without water, *either as being big with hot exhalations, and delivered onely of ſome tranſient flaſhes; or elſe as conceiving thunder, and bringing forth nothing but a huge noiſe. For ſo we find,* verſ. 16. *that their mouth diſchargeth* great ſwelling words; *ſuch as are onely fill'd with emptineſs, at beſt but ſtuff'd with wind: whil'ſt, by lofty and myſtical terms, ſtrange and uncouth phraſes, in a great poverty of ſignification, they affect a more*

2 Pet. 2. 17.

more then ordinary grandure of expreſsion. And that which compleats this part of the deſcription is, that they are carried about of winds: *of the various, yea contrary,* blaſts *of a* pretended inſpiration; *which, that it might be diſtinguiſhed from the* ſweet *and* gentle breathings *of the good* Spirit *of God, as being ſomething more* bluſtring *and* impetuous *then theſe are, it is in* 2 Pet. 2. 17. *call'd a* tempeſt; *and they,* Clouds carried with a tempeſt: *becauſe inſpired with the vehemency of a* ſtorm, *rather then the ſoftneſs of a* whiſper; *and feeling not* calm *and equable* motions, *but* violent *and tumultuous* agitations; *being not ſo much* led *as* hurried *by the Spirit, and indeed tranſported out of their own ſight, and beyond all poſſeſſion and ken of themſelves, into a ſtate of ſtupidity, which yet their imaginations are apt to advance into a ſignal teſtimony of a raiſed piety. Now if ſuch as theſe condemn all acquired knowledge, they have more need to rectifie their judgement, then others to matter it.*

The ſecond *Interrogatory is, Whether the diſpleaſure they conceive againſt Learning, and the* invectives *they ſpend upon it, be not the reſults of* pride *and* envy? *Whether through the conſciouſneſs of their own imperfections they be not afflicted with the ex-*

cellent accomplishments they behold in others; and impatient of being out-stript, endeavor to bring down those to their own level by detraction, to whose pitch they despaired of rising by imitation? For it is a weakness incident to mean abilities, to propose themselves as the standard from which all others should receive their just proportions: and to be offended at that depth, which is greater then their own shallows. So those that go but a slow pace themselves, whether through feebleness or listlessness, use to be vex'd at the quickness of others, who cannot easily learn to be so dull, nor frame to proceed at that sluggish rate.

I am strongly inclined to think, that many mens dissatisfaction grows hence, not that Science is not good, but that it is not theirs: Not that they discover not a brisk and amiable lustre in those Pearls with which the Ring of Arts is all beset, but that they have not the wearing of it. 'Tis the excentricalness of their capacities, because they are out of the circle, that makes all the Disciplines in the Encyclopædia seem irregular. And this may the rather be thought, because if such men have got but a small pittance of Erudition, they will think never the worse of themselves for it, nor refuse its help, but use and shew it when-

ever

ever they would set off themselves most, yea when they declaim against it, hereby teaching their Tongues to accuse themselves of injustice.

If we respect parallel instances, we may find, that those, whose ambition is too great for their merits, and their hopes too small for their ambition, being destitute of means to advance them to any considerable eminency, sometimes cry out of all preferment, dignities and honorable distinctions of men, earnestly contending that there ought to be an equality amongst them in condition, as well as there is in blood and excellency of nature: hereby deluding their aspiring thoughts with a pleasing satisfaction of bringing others to be like them, while they cannot attain to be like others. Again, we see some (in whom a greedy minde meets with a slender estate, and that not capable of accession or improvement) dissemble their covetousness in a scorn and contempt of riches; and use all the Rhetoric they have to preve that superfluous which they have not. But when any opportunity shall present either honor to the former, or wealth to the latter, they will receive them with as affectionate embraces, as before they slighted them with feigned pretenses. Nor is the case otherwise here. Those who are not invested with the orna-

ments and accompliſhments of the minde, acquired by learned Inſtructions, and liberal Studies, ſeek to diſgrace what they cannot enjoy, and by their reproaches to ſully the attainments of ſome, and check the endeavors of others, that ſo they may bring all to the like nakedneſs with themſelves. Yet certainly could they once be made maſters thereof, they would be ſo far from rejecting them, as to give them a cordial welcome, and recant their former calumnies in ample commendations. It's not unuſual for great perfections to ſuffer diminution by their diſtance, and appear the leſs becauſe far removed from the beholders reach. And 'tis well known, that where Envy is judge, Excellency it ſelf is a crime. This ever beſtows the worſt looks upon the beſt Objects, and deſigns the blackeſt Brands to what is brighteſt and moſt illuſtrious. But what Envy reads evil, Propriety corrects and ſigns good. If thoſe men were but intitled to the eminent endowments, which they are now diſaffected to while they ſhine in others, they would ſoon be abſolved from all their faults, and clear up into an unſtained innocency. Yea, the attempts of Envy are ſo inſeparably compounded with Folly, that it cannot but diſappoint its own intentions, and while it goes about to blot the

the reputation of Learning, it's constrained to subscribe to its worth, being it self as plain a confession of the excellency of that which it seeks to deprave, as it is a clear discovery of the narrowness of those spirits in which it resides. To whom I shall onely say, that what is worthy in it self is never the worse because they want it. And to those, whose scruples against so useful a good as ingenuous Literature, whether rising in their own breasts, or received from others, grow from want of acquaintance with it, I shall address but this one request, That they will be pleased either to apply their endeavors to the acquiring of it, and so suffer their judgements to be led by their experience; or else seriously to weigh the various advantages of it, as they are represented in the following Discourse, and then calmly infer the most rational conclusion. For that plainly evinceth, that it is not so easie a matter as many imagine to be well accomplish'd for the Ministerial Profession. No small variety, no inconsiderable proportion of knowledge will serve the turn. He must listen to the Tongues, *be skill'd in the* Arts, *advise with the several* Sciences, *and be more then superficially conversant in all, who would fully penetrate into the meaning of sacred Writ, and be true to those intentions*

tentions which consign him to that excellent function. The Languages especially declare their own requisitnesse, while they tell us all that we can know of the secrets of Heaven, and the concernments of Religion. These are the Vessels in which divine Truths set sail from Heaven with the breathings of the Spirit, and since arrived at us from those forreign Parts, for which they were first bound; and are not to be unladed of their rich fraught, but by such as are well accustomed to them. It renders the study of words necessary, that they are the representatives of things, the conveyances of Conceptions, the instruments of Communication, by which we may be let into the breast of another, and partake of his secret thoughts. Which is most true of those Words in which the Scriptures were originally dictated (Hebrew, Chaldee, Greek) because they present the onely authentic Manifesto, and the sincerest Expresse of the pleasure of God (no other so securely admitting us to a participation of divine Counsels: seeing those terms must needs give the most certain aspect of the Authors minde, in which he himself hath chosen to exhibite it:) and therefore are most industriously to be consulted by all those who desire a through insight into it themselves, and undertake

the

the Explication of it to others; leſt they either miſconſtrue it, or elſe apprehend not the full importance of it; which thoſe that ever adhere to a Tranſlation, *without giving themſelves the trouble of a further ſearch, are liable to. For there are many times ſo great elegancies and ſuch ſignificant force in the Text, as muſt be in vain expected from the moſt exquiſite attempts of any Tranſlation. Which (though it ſhould receive no diſadvantage from the Renderers, a priviledge which few enjoy) yet it might through an infelicity of expreſſion, chargeable onely upon the Language in which it is framed, be unable to deliver that pregnancy of conception which is conſpicuous in the Original: the neareſt way to give an intimation of it, being to go about by a larger circuit of words then is permitted to the brevity of a Verſion. For Tongues have their differing* genius: *and one can breathe as much in an accent or two, as will ſerve another to run with to a full ſtop: and crouds ſuch efficacy into a ſingle clauſe, as, when poured forth into another kinde of Speech, may repleniſh the large receit of an intire Period, and yet happily remain inexhauſted. Thus it fares with thoſe Languages, in which the Will of God was primitively delivered; which in divers places are ſo compendiouſly*

pendiously copious, as to disclose that in a few words, which will give an Interpreter a sufficient task to represent in many: and sometimes display so rich *a Sense, as other Languages are scarce able to tell the* value *of, or sum up, without the omission of several* items *in their account. The searching out of which might deliver that pleasure and satisfaction to the minde, which would be a sufficient price and compensation of the pains bestow'd thereon. The* milk *of the* Word *is then most* sincere, *when drawn immediately from those full* breasts, *the* Hebrew *and* Greek *Texts: whereas it becomes more* dilute *by being filed through a Translation, where, part of the* cream *sticking in the passage, it loseth somewhat of its delicious and genuine* relish. *This* water of life, *when carried away from its* fountain *by derivation into other Tongues, doth not always retain its high gust and generous Spirit; but sometimes is more flat, and savors of the veins through which it pass'd; exchanging an unimitable sweetness for some austere quality. And here, not to make particular mention of any of those neatnesses and beauties, those illuminations and graces of Speech, which are the proper embellishments of that fashion of Language wherewith the Will of God was*

cloathed

cloathed when it came first abroad into the World, which must of necessity be put off together with it; I shall onely take notice of some abatements sacred Writ hath sustained by Versions *in its substantial import, whether as to its comprehensiveness, its energy, or its direct and true intention. And that because Interpreters, who were not (as the sacred* Pen-men) *secured from all mistakes by an infallible guidance, did either extend their pains to too great a* Sphere *to manifest an equal exactness in every point; or not sufficiently attend to the* scope *and* (a) circumstances *of some places; or pitch upon* a less convenient pointing *or* reading, *whence the* LXX *are thought often to vary from the* Hebrew *Verity, or they were not aware of* the rise [redacted] pedigree of some words *(as those many* Arabic *ones which occur in the* Old Testament, *especially in* Job, *who was an* Arabian;) *or* of the adopted significations of others, *as of those many* Greek *words in the* New, *which present either a* Hebraism *or a* Syrism: *or* of the particular references *of a third sort to a certain custom, Historical passage, or Geographical consideration. To which, in the last place, may be added their not distinguishing rightly between appellatives and proper Names; so the* LXX *mistake those appella-*

(a) Through disregard of the Time when those words were spoken Acts 2. 13. viz. at the Feast of *Pentecost*, γλεῦκος is ill rendred new wine; for there could be none of that then, the Spring not being past. see *Heinsius* and *Beza* in loc. and *Vander Linden*'s Exerc. 10. vini pleni. γλεῦκος there is rather sweet wine, the ripest and most sprightly.

appellatives, שפלה planicies, *Jer.* 32.44. שדמות agri, 2 *Kings* 23.4. *and* איתן fortitudo, validus, *Psal.* 74.5. *expreßing them by* σεσηλὰ, Σαδημὼθ, ἠθάμ. *And the* Vulgar Latine *Interpreter*, *with others*, *in* Acts 27.13. *put* Asson *for* ἄσσον propè. *But that mistake is more general, whereby* בגבעה 2 Sam. 6.3, 4. *is rendred* in Gibeah, *whereas it signifies there* in the hill, *viz. at* Kirjath-jearim (*called also* Kirjath-Baal, *or* Baalah, 2 *Chron.* 13.6.) *where* Abinadab *dwelt*, 1 Sam. 7.1,2. *which was a different place from* Gibeah, *as appears from* Josh. 15. 57, 60. *Sometimes on the contrary proper Names are taken for common. Thus, to say nothing of* Gad, *rendred a troop*; Meni, [illegible]mber, Isai. 65.11. Achad, *One*, cha[illegible].17. *and* Amon, *a multitude*, Jerem. 46.25. *all being proper names of Idols*: Bochartus *conceives that* מעונים 1 Chro. 4.41. *should not be translated* habitations, *but* Meunims, *or* Maonites, *as it is* 2 Chr. 26.7. *and* Judg. 10.12. *and in this very place by the* Greek *Interpreters* Μιναίους. *And further, that* ראש Ezek. 38.2. *which we* (*as it is generally taken*) *express by* chief, *but the* LXX *by* Ῥώς, *is the proper name of the River* Araxes, *and the Region about it*: *and so the words will run*, Prince *of* Rhos, Mesech, *and* Tubal;

ἐν τῷ βουνῷ. LXX.

Phaleg. l. 2. c. 22.

Ib. l. 3. c. 13.

Tubal; *that is, of* Armenia Araxene, Moſchica, *and* Tibarenia, *Countreys near adjoyning: from the two former of which it's probable the* Ruſſians *and* Muſcovians *received their original.*

Thus we ſee that he may divers ways be defeated in ſearching out the true and full importance of divine Writ, who never conſults the Hebrew *and* Greek *Text, where he might often ſpy that, which hath either eſcaped the Verſion, or is leſs appoſitely repreſented by it. An inſtance of which we have* Deut. 16. 2. *rendred,* Thou ſhalt ſacrifice the Paſs-over of the flock and the herd. *Whereas the Paſs-over was not to be of the herd, but either a Lamb or a Kid, as is plain* Exod. 12. 3, 5. *Here therefore is a difficulty, yet ſuch as is made by the Tranſlation; for the* Hebrew *is clearly free from it:* יזבחת פסח צאן ובקר *the clear and proper ſenſe of which is,* Thou ſhalt ſacrifice the Paſs-over (i. e. *the Paſchal Lamb*) Sheep and Oxen: *which were additional Sacrifices, beſides the daily Burnt-offering, required at that ſolemnity;* Num. 28. 16, *to* 24. 2 Chron. 30. 15. *and* chap. 35. 1, 6, 7, 14, 16, 17. *verſes. Again, He that adheres to the uſual rendring of* Gen. 17. 14. *will finde himſelf involved in the trouble of ſhewing how an Infant can be ſaid to* break

Καὶ θύσεις τὸ πάσχα, πρόβατα καὶ βόας. LXX.

break God's Covenant, *in being uncircumcised, and upon this account be liable* to be cut off; *to which task he is not obliged, who attends to the words of the Text, and in stead of* The male, the flesh of whose foreskin is not circumcised, *&c. reads* The male who shall not circumcise the flesh of his foreskin, *&c. as meant of one, who not having been circumcised in his infancy, when grown up neglects it through wilfulness or contempt, which guilt Children were not capable of; and this alone rendred the want of Circumcision so dangerous: for it was omitted in the Wilderness forty years without such peril. A third instance* Isai. 53.9. *will afford us, where the* Hebrew *sounds more clearly, and with greater consonancy to Evangelical story, thus,* And they (i. e. *the people,* verse 8.) ordered his grave with the wicked, but with the rich man [was] his monument. *The People would have had him buried with those Malefactors with whom he suffered; but God, otherwise disposed, and to shew the difference between them, by* Joseph *of* Arimathea, *called* a rich man, *Mat.* 27. 57. *provided such a splendid Monument for him, as became both an innocent and an excellent person: so that some beginning of his Glory brake forth in the honorableness of his entombment. Another*

אשר לא-
ימול
Fut. Kal. a
נמל

Josh. 5. 5, 6, 7.

Se Rivet and More in locum.
במתיו
from
במה
excelsum, ædificium editum, tumulus.

ther incongruity; though indeed in none of the weightier matters, is to be seen Matth. 23. 23. *where we should read* Mint, Dill, *and* Cummin: *for* ἄνηθον *is* Dill *or* Anet, *not* Anise, *which is a different Herb, and in* Greek ἄνισον.

But, to dismiss misrepresentations of the Text; sometimes a Translation may very innocently occasion a mistake in him that cannot see beyond it, by the ambiguous (b) *sense or* (c) *reference of some word or phrase in it, of which the Original is not conscious. Hence divers of the Ancients have strangely interpreted and applied several Scriptures, by pitching upon impertinent acceptions of words in the* Greek *Version, because they wanted the light of the* Hebrew *to guide them to the most proper. Thus* One *proves the Fable of the* Phœnix *(and from it the Resurrection) from* Psal. 92. 12. δίκαιος ὡς φοῖνιξ ἀνθήσει. Another *cites* Numb. 23. 19. *in these words,* Non quasi homo Dominus suspenditur, *&c. which he brings as a Prophecy of* Christ's *hanging on the Cross; mistaking* διαρτηθῆναι, *used by the* LXX, *not in its primitive notion of* hanging, *but Metaphorically, for* to be various and inconstant in his word, *and so it answers to* ויכזב; *this being the true import of the place,* God is not as man, that

(b) As of *Mysters*, Mat. 23. 14. which there answers to κρεθηγηταὶ, not to κύριοι, as many of late have mistaken it.

(c) As of those words *in prison*, 1 Pet. 3. 19.

Tertul. de Resur. carnis, Oper. edit. Laurent. pag. 34.

Lactant. de vera Sapient. l. 4. c. 18.

he should lie. *A* third *understands* Psal. 128. 2. *thus*, Labores fructuum tuorum manducabis; Thou shalt eat the labors of thy fruits *(which he subtilly distinguisheth from the fruits of labors) in stead of* the labor of thy hands, *the* Greek *being indifferent to both significations by the ambiguity of* καρπῶν, Τοὺς πόνους τῶν καρπῶν (ἐν φάγεσαι. *Others (as* Amama *observes, who hath many instances of this nature) reading* παλαιστὰς ἔθου ἡμέρας μου, Psal. 39. 5. *and deceived by the doubtful sense of* παλαιστὰς, *as formed from* παλαιστὴ a hand-breadth, *or* παλαιστὴς a wrestler, *have taken this to be the meaning of the Text*, Thou hast made my days full of wrestling: *to which sense the* Hebrew טפחות *is altogether a stranger. How requisite then is it to have acquaintance with the Original? But if any think it may be well spared where Commentators are familiar, I would gladly understand by what* κριτήριον *they would judge of Expositions, and tell which is best where they meet with those that are very different. It's like such would approve of their interpretation of* Psal. 17. 14. *who expound* ישבעו בנים *by* saturati sunt porcina. Cajetan, *though a very learned man in his way, yet being no Linguist run into a gross mistake (as Mr.* Cartwright *relates) by reading* Erasmus's

August. in loc.

Antiharb p. 551.

Pugiles posuisti dies meos.

Mellific Hebr. l. 4. c. 10.

Note

Note on 2 Cor. 4. 16. *that* de die in diem *is not in the* Greek καθ' ἡμέραν, *sed* nove ἡμέρα καὶ ἡμέρα· *whence* Cajetan *in his Comment puts* nove *in ſtead of* de die in diem, *and makes the Apoſtle to have written* renovatur nove; *upon which he delivers himſelf with wonderful ſubtilty. So may it often befall thoſe, who onely take up the ſenſe of the Original at the ſecond hand: which indeed they had need have an inſight into, were it onely to underſtand that Tranſlation throughly to which they ſtick, where it retains ſuch forms of ſpeech as are proper to thoſe Languages wherein the Scripture was penned. So doth ours in* Hoſea 4. 8. They eat up the ſin of my people: *where* ſin *is put for* a ſacrifice for ſin, *becauſe the ſame word in* Hebrew חטאת (*and ſo* אשם Levit. 5. 6.) *ſignifies both. In thoſe words* Luke 11. 17. A houſe divided againſt a houſe falleth; *the* Noun *is repeated, after the* Hebrew *uſage, to ſupply the place of a* reciprocal Pronoun, *which that Tongue wants; and ſo the ſenſe is,* A houſe divided againſt it ſelf falleth; *as may appear from* Matth. 12. 25. *and* Mark 3. 25. *The like we finde* Rom. 7. 23. But I ſee another Law in my members —bringing me into captivity to the law of ſin, which is in my members; *that is,* to it ſelf. *Further,*

See Gen 19. 24. Iſaiah 16. 7.

the knowledge of that idiotism of the holy Tongue, the putting of a third Person Active indefinitely for a Passive or an Impersonal, will give light to divers expressions: As Micah 2. 4. In that day shall [*one*] take up a parable against you; *that is*, a parable shall be taken up. *So* Revel. 16. 15.—lest he walk naked, and they see his shame; *for*, and his shame be seen. *So* Luke 12. 20. This night they require thy Soul, *(as it is in the margin) that is*, thy Soul shall be required. *Lastly, to pass over other proprieties of the sacred Dialect*, to live *is put for* life *Phil.* 1. 21. *after the maner of the* Greek, *as τὸ ζῆν for ζωὴ, an* Infinitive *for* a Noun; *and so the sense is*, to me life, *or* my life is Christ, *i. e.* Christ is my life.

By this time it may sufficiently appear, that unlearned persons are unfit to undertake the Explication of God's Word, which the Apostle confirms, whilest he chargeth them with wresting the Scriptures to their own destruction, 2 *Pet.* 3. 16. *If any lay the same Action against learned men, let them consider, that when such distort any instance of sacred Writ, it is no effect of their Learning, but either of their Ignorance, because they do not know enough; or of their perversness, and the depravedness of their minds, which disposeth them either*

to

to dissemble the Truth they have been convinced of, or to entertain such erroneous Conceits as may best comply with their corrupt inclinations. And though they may put false Glosses upon Scripture, and set Learning upon the Rack to force out some Testimony to their Forgeries; yet, what ever shallow heads may imagine, it will appear to him that throughly examines what ever they can squeez out of it, that it hath not spoken any thing which imports a real Defence and Confirmation of them: and therefore is no more liable to be taxed upon this account, then the Scripture is worthy of blame, for being constrained to attend on unskilful Men, who lean upon it while they sacrifice to their unsound Opinions. It is the lot of the most excellent things to be exposed to abuse, which is not the natural result of their own qualities, but of mens vices, and therefore ministers no just ground either of their rejection or disparagement. They argue but at a pitiful rate, who, because some men do hurt with their Learning by misapplying it, and others do no good with it while they neglect to use it, therefore conclude it a thing of no worth and goodness, but in it self offensive and disallowable. Such may do well to consider what Answer they will return to the same Argu-

Argument, when levelled against the knowledge of the Word of God; when it shall be objected, That it is of pernicious consequence, at least unprofitable, for private men to have familiar acquaintance with holy Writ; for many have from hence taken the occasion of gross Conceptions, and by it defended Positions both strange and impious; and others have been careless of imploying their knowledge to the purposes of a holy life. Its probable they would answer, that there are many private Christians well versed in Gods Book, who are not chargeable with either of these imputations, but make good use of their knowledge; and that others do not is their own fault. The like say I of Learning, which is not the worse (any more then the former knowledge) because some that have it are so bad. It hath done excellent service in many, and would not have failed to have done so in more, had it been rightly managed. Arts themselves are not to be loaded with the Artists guilt. Who will condemn all Trades for dishonest, because there are none but have some dishonest men of them? And why should ingenuous literature be more prejudiced by the irregularities of some that profess it? God himself hath given a signal Testimony to its excellency and usefulness, by choosing Persons of the great-

est

est Sufficiency and Learning to pen his Word, viz. Moses, Solomon, Daniel, Ezra, (*stiled* סופר מהיר *a ready or learned Scribe*, Ezra 7.6.) Luke, *who was a Physician*, Col. 4.14. *with* Philem. v. 24. *and consequently a Scholar. And lastly*, Paul, *who was Disciple to* Gamaliel *a Doctor of the Law, and probably before had received some instruction at the Academy of* Tarsus (*his birth-place*) *to which* Strabo *gives the preheminence of all others*, Athens *and* Alexandria *not excepted: which may be the rather conceived, because of his acquaintance with Heathen Authors, divers of which he cites. Now if God pitched upon such accomplish'd persons to pen his Word, shall we think that any illiterate men may serve to preach and explane it? If any interpose and tell us that the* plough *afforded an* Elisha, *the* herd *an* Amos, *the* drag *a* Peter *and* John; *they must needs grant, if they consult the Scripture, and do not industriously shut their eyes, that God immediately, and in an extraordinary maner, gave them such raised abilities as might bear proportion to the weighty imployment he called them to: Especially when we finde the two last named, whom before ordinary parts and acquaintance with their Mother-tongue would suffice for the designs of a Net, and*

מהיר Doctus, peritus. *De Dieu in Psal.* 45. 2.

Geogr. l. 14.

to deal in those petty fallacies that intangle mute and unwary fishes, on a sudden created unparallel'd Linguists, and made the Masters of many Languages; having matter to support their words, high importance to recommend their matter, mysteriousness to enhance the estimate of that importance, and clearness of understanding to unfold that mysteriousness. But since the primitive Times we have no example of any in an instant furnished with ministerial endowments, or whose intellectuals all on a sudden, and without any culture, have shot up to a considerable height. Indeed there have not wanted some of late, who (their ambition leading them to affect the dignity of Instructers, and withall prompting an impatience of ascending thereto by degrees) *found out a way, by pretending a divine* Mandate, *at the first step to go out* Doctores Illuminati: *though their Letters were never made Patents, nor had the Seal of Heaven upon them; and their undertakings witnessed onely a great weakness matched with an extraordinary confidence. They doubted not to rank themselves amongst the* Stars of the first honor, *but their* irregular motion *proved them very much* depress't, *and in stead of the vigorous splendor of* Truth, *you could perceive nothing but a* long tail *projected from*

from a diſheveled blaze. How great things ſo ever they boaſted of, yet that their performances were a ſhame to their pretences is ſufficiently known. Seeing then the qualifications requiſite to the underſtanding and diſpenſation of the Goſpel are not now beſtowed on a ſudden, they muſt either be attained by little and little, or not at all; by the ordinary aſſiſtance of the Spirit in the way of an induſtrious diligence and artificial improvements; by adviſing with the Tongues about the Words, with Grammar and Rhetoric about the Senſe, with Logic about the argument of Scripture, with Hiſtory about Cuſtoms, and with the ſeveral Sciences about thoſe things which are of Philoſophical Conſideration. Concerning which I ſhall ſay nothing, having already ſlip'd into too great a prolixity; but ſhall conclude with this vote, *That, ſince* Learning *is now grown into credit again, thoſe that own it would not ſuffer any ſtain and diſreputation to be caſt upon it by the neighborhood of a vitious practiſe, nor maintain a ſeparation between Knowledge and Piety; but preſent them to the World embracing each other in the faſteſt cloſure, and diſcover the light of their minds in the luſtre of their lives. It is to do a great diſſervice to God, and a real pleaſure to the envious one, to ſet two excellent*

Daughters

Daughters of the same Father at variance; in putting on Learning to deride Grace, or Grace to despise Learning. It is no offence for humane Knowledge to clear the way, where divine Obedience is to walk: That may be allowed to hold the Candle while this doth its work. It is a most amiable sight, to behold the greet of science *and* innocence; *the* Arts *and* Vertues *mingling their* splendors *in a happy* conjunction: *to see a minde no less fraught with excellent* qualities *then rare* notions, *and as eminent for a* gracious disposition *as a* piercing conceit: *to observe a well ordered demeanor attend upon a well furnished understanding, and the* fruits *of righteousness ripen by the bright* beams *of ingenuous Literature. Which sight, that it may be as* ordinary *as it is* excellent, *is the earnest wish of*

An Honorer of

true Goodness and

good Learning.

F. Reyner.

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THE

THE USEFULNESS OF THE LANGUAGES.

CHAP. I.

That the Knowledge of the Languages *is of great Use to a Minister of the Gospel.*

SECT. I.

Of the Languages in general.

THE *Tongues* or *Languages* are the *Boxes* or *Cabinets*, wherein all Sciences or sorts of knowledge, the Jewels of all Truths both Divine and Humane, Theological, Moral and Natural, are laid up.

Skill in the Languages is a Key that unlocks and opens all these, and lets a man into the knowledge of them all. It is (as one saith) that to a Minister, which the Sea is to an Haven-town, to bring in all

sorts of Provision from foreign parts to replenish and enrich the same.

Every Tongue hath a peculiar Idiome, or form of Speech, or innate Emphasis, Elegancy, and Perspicuity, which cannot be so fitly and fully expressed in a Translation, without some Circumlocution, Diminution, or Alteration.

Hence it is, that every Book is best in its own Tongue, wherein it was originally written by the Author thereof; that is, the *soundest*, and the *cleerest*.

The Knowledge of *Hebrew*, *Greek*, and *Latine*, is requisite, because the Superscription of our Saviors Title on the Cross was in these three Languages, *Luk.* 23.38. for three Reasons:

1. That *Christ*'s Death, and the Cause of it, which concerned all Nations, might be divulged to all the Nations, { to the East by the *Hebrew*, to the South by the *Greek*, to the West by the *Latine*, } in regard of the present Confluence of People to the Feast at *Jerusalem* from all Nations, *Joh.* 12, 20.

2. To shew, That the Knowledge of these three Principal Languages conduceth much to the clear and full understanding of the Mystery of *Christ* crucified.

3. And that the Holy Ghoſt would have the Dignity and Study of them ever preſerved, or kept on foot in the Church.

SECT. II.

Of the Hebrew and Greek in common.

THE Knowledge of the *Hebrew* and *Greek* is needful for a Miniſter eſpecially, for ſix Reaſons;

Reaſ. 1. Becauſe the *Hebrew* and *Greek* are the *Original Tongues*, in which the Old and New Teſtaments were written. A competent knowledge of theſe Tongues gives a man great light to the right and clear underſtanding of the Original Text; and much ſatisfaction and delight to his minde: without ſome inſight into the ſame, a man cannot underſtand the proper Signification and Emphaſis of Words, Phraſes, and Proverbs; nor the Idiomes or peculiar forms of ſpeaking, which the Originals (eſpecially the *Hebrew*) have in them; but he muſt ſee onely with other mens eyes; and take both the Tranſlation and Interpretation of the Scripture upon truſt from others.

Reaſ. 2. Great Skill in the *Original Languages* is neceſſary to the *true Tranſ-*

lation of the Bible into other Tongues; and to the *sense, sound,* and *proper explanation* thereof. For the Minde of God (as Divines observe) is *primarily* in the *Original*, and but *secondarily* in the *Translation*; which no farther contains the Word of God in it, then it agrees with the Original, out of which it is translated.

This Difference must be put between the *Hebrew* and *Greek* Text of the Old and New Testament, and the *Latine* and all other *Versions*, that in the *Original* Text, *& Res & Verba*, both the Matter and the Words proceed immediately from the *Holy Ghost*, who suggested to the Prophets, Apostles, and Evangelists, *& qua scriberent, & quomodo scriberent*; both what and how they should write. In *Versions* (that are faithful) the *Doctrine* is from the *Holy Ghost*, the *Words* are from *Men*: who although they use the help of the Holy Ghost, yet not in that maner nor measure with the Prophets and Apostles. See *Is. Casaub. Exercit. 13. ad Annales Baronii, pag. 273. Polan. Syntag. Theolog. lib. 1. cap. 40. Beza, Tractat. Theolog. vol. 1. ad defens. Castell. pag. 432.*

Reas. 3. There is more need yet of Skill in the *Originals* to *reform* and *refine former Translations*; to amend the faults and

and miſtakes, and ſupply the defects that ſtill remain in them.

Divines obſerve, that much Divinity depends on ſinal Particles, upon ſuch a Mood, Tenſe, Caſe, or Number; ſometimes upon one letter, upon pricks and points. Many errors have been bred and fed by *falſe Tranſlations*, and miſtakes of Words and Letters, and by corrupt Gloſſes thereupon.

The holy Scriptures are vindicated, and many Truths are reſtored and confirmed by a rectified Tranſlation, and ſound interpretation of them according to the Original.

Critical learning, and *Scholia's*, are of excellent uſe hereunto. Many learned Authors in theſe later times have performed the ſame exquiſitely beyond the exactneſs of the ancient Fathers; as *Eraſmus, Beza, Piſcator, Druſius, Salmaſius, Caſaubon, Grotius, Scaliger, Fuller, Ludovick de Dieu, Heinſius.*

No Tranſlation expreſſeth all places exactly, but ſometimes gives either not the *right*, or not the *full* ſenſe.

I. Not the *right* and *proper ſenſe*. For thoſe, who have uſed the greateſt diligence and accurateneſs in tranſlating the Bible, have not been exempted from being liable to miſtake, *(nimis auguſta res eſt non errare)*

rare) and probably, if they had afterwards set themselves to a more distinct search about some particular places, or seen those observations which others have made on them, they might have found reason to alter their former apprehensions, and translate some places otherwise then they did. For it is no new thing for Learned men, upon a review, to have espied faults in, and amended their own Versions, as *Luther*, *Junius*, *Beza*, &c.

Amam. Patrnat.

Yea there are instances given out of several places in our last *English Translation*, wherein there appears some discrepancy from the minde of the Text.

Besides that those slips, and mistakes, which are to be charged on the Press (which differ according to the diversity of Impressions) pervert the sence, and shew the use of the Original to direct to the true reading. Some *Errata* in our *English* Bibles may be a means of deceiving those that look no further; as well as the faults, which have crept into the Copies of the *Latine* and *Greek* Version, have deceived others who relyed thereon. Many instances might be given hereof. In the *Vulgar Latine*, *everrit domum* was put for *everrit*, *Luke* 15. *Asia* for *Achaia*, *Rom.* 16. *vidua* for *Judaa*, *Act.* 16, &c. See

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the like in the *Greek Version*; where through the carelesness, or unskilfulness of some hand, θήρᾳ was turned into χήραν, *Psal.* 132.15. χρόνε into θρόνε, *Psal.* 89.46. καιροὶ into κληροὶ, *Psal.* 31. 16. Κύρῳ into Κυρίῳ, *Isa.* 45. 1. Which mistakes, and many more, were derived into the *Latine* Translation, and have not wanted followers; amongst whom was *Austin*, who was often out as to the sense of Scripture, because he wanted skill to correct the Translation he used by the *Hebrew*. This made him raise many doubts, and spend much time in solving them; and when all is done, look but in the Original, and you will see no ground for them, but all is plain and clear. Nor was he insensible of what frustrations happened to him through his ignorance: When he was pretty ancient, he learn'd the *Greek* Tongue; he bewailed his want of *Hebrew*, and commended the study of both.

Amam. Antib. Bibl. & Paræn. de excit. ling. stud.

II. The exactest Translation may sometimes not give the *full sense* of the Original, either

1. Because a word or sentence in the Original may be more comprehensive, and admit of more senses, and those good and convenient, (For as words have different acceptions, so they may also have an am-

biguous reference) then the word or phrase doth, which answers thereto in the Translation. In which case the Translation cannot draw out all that is contained in the Text, and perhaps sometimes not hint the greatest part of it.

2. Because the Translation expresseth but one of the readings in the *Hebrew*, in those places where there are two, *viz.* the *Keri* and *Chetib*, one in the *Margin*, the other in the *Text* or *line*: which are requisite to be known, that when there is any difference in the sense, we may judge which is to be preferr'd.

Tremellius and *Junius* in their first Version rendered 2 *King.* 8. 10. (after the *Marginal* reading לי) thus, *Abi, dic ei, &c. Go, say to him, Thou mayst certainly recover.* But *Junius* in his latter work chooseth rather the *Textual* לא, and turns it, *Dic, Non omnino revalesces; Go, say, Thou shalt certainly not recover.*

So in *Ezra* 4. 2. their first Version hath *Et eidem sacrificamus, And we sacrifice to him*; the latter, *Non enim (alteri) sacrificamus*; That according to the *Margin*, this to the *line*. Of the *Keri* and *Chetib*, the *Marginal* and *Textual* readings, see more in *Ainsworth*'s Advertisement, next after his Annotations on the *Pentateuch*.

Reas. 4.

Reaſ. 4. Without the help of the Tongues we cannot underſtand thoſe *words* of the *Hebrew* and *Greek* Text, which are *retained in the Tranſlation*, as *Jehovah, Meſſiah, Shiloh, Hoſanna, Alleluja, Nehuſhtan*, 2 Kin. 18. 4. *Ephod, Urim, Thummim, Higgaion, Selah, Belial, Beelzebub, Abaddon, Apollyon, Rabbi, Raka, Mammon, Amen, Anathema Maranatha*, &c. to which I may add *Chriſt* and *Jeſus*. To ſay nothing of the *Titles of Pſalms*, and thoſe *proper Names* which are *Prophetical*, and deſcribe future events.

Nor can we, without the help of thoſe *Languages*, know the meaning of ſuch phraſes retained in the Tranſlation, as ſuit not with the *genius* of that Tongue, into which it is made, but are proper and peculiar to thoſe, in which the Text was firſt penned. Thus, if not informed from the *Hebrew* Idiome, we ſhould not know that the *children of the Bride-chamber*, *Mat.* 9. 15. ſignifies the Bridegroom's friends; *and the fire of God*, *Job* 1. 16. a great fire; and *the voice of God*, *Pſal.* 29. 3. thunder: with many other forms of ſpeech of an *Hebrew* extraction.

Reaſ. 5. Inſight into the Original is needful, ſometimes for *determining* which *ſenſe* of any *ambiguous word* or *Phraſe in*

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the Translation is agreeable to the Text; For words or expressions in a Version, may be capable of those senses, which the Original will by no means admit of; and so those who are not able to consult it, may run into great mistakes: As it fared with many of the Fathers, who used the *Greek* Version of the LXX. and wanted skill in the *Hebrew*. For instance hereof, see *Amama's Antibarb. Biblicus*. Though we be furnished with the Versions and Commentaries of learned men on the Scriptures, (as *Beza, Piscator, Mercer, Drusius*, &c.) yet we cannot read, or at least fully understand them without skill in *Hebrew* and *Greek*, (of which we shall find some scattered up and down there) much less can we *defend* them *against Opposers*; nor be capable of judging which is the *fittest* of those *Expositions* we meet with, when we are perplexed with variety. That sure is the best, which agrees best with the Original; and so, without insight into it, we shall be uncertain which to follow.

Reas. 6. The knowledge of the *Hebrew* and *Greek* Text is necessary for the *deciding of Controversies*, and defending of truth, and refuting of errors, and it contributes much to reconcile many differences that are among Interpreters. Men generally

generally appeal to it, as being the only *authentick rule of Faith*, (given by divine inſpiration, and dictated by God himſelf, which cannot be ſaid of any Tranſlation, ſince no Interpreter had the ſame priviledge with the ſacred Pen-men, to be infallibly inſpired) when they will not ſtand to the determination of any Verſion. And it is reaſonable, that the Original Text ſhould have the definitive ſentence in all doubtful Caſes; for it is the only Judge or Rule of Controverſies, from which we have no appeal: It is the touchſtone of all Tranſlations, by which they are to be tried, and from which they derive all their Authority. The *Papiſts* prove divers of their opinions from thoſe places in the *Vulgar Latin*, which agree not with the *Original*. How then ſhall they be diſproved but from the *Original? Ignoratio Hebraiſmorum multa abſurda & impia dogmata invexit in Eccleſiam*, ſaith *Pareus*, "Ignorance of the *Hebrew* Idi- "ome hath brought many abſurd and impi- "ous opinions into the Church: and there- fore the knowledge thereof is the way to caſt them out. In Gen. 48.16.

For the *Invocation of Saints* the *Papiſts* bring *Gen.* 48.16. *Invocetur ſuper eos nomen meum, nomina quoque patrum meorum*, the

the sense of the *Hebrew* is, *Let them be called by my name.* For the *worshipping of Christ's Sepulchre*, they alledge *Isaiah* 11. 10. *Et erit Sepulchrum ejus glorioſum*, but according to the *Hebrew*, *His rest shall be glory.* For *merit*, *Heb.* 13.16. *Talibus hostiis promeretur Deus*, in the *Greek* it is εὐαρεστεῖται, *With such sacrifice God is well pleased.* More instances might be given in the *Old* and *New Testament.*

Bowls Fait. Evang. pag. 72. 73. Amam. Parænn.

The knowledge of the Tongues (as some observe) hath always been an individual companion of the Orthodox faith in the Church; the neglect and contempt of the Scriptures always accompanied the neglect and contempt of them. *Luther* saw that there was no other, more compendious way to reduce old Barbarism, then if the studies of the Tongues should perish. When the knowledge of them revived, (which was about the year 1470) forthwith the clearness of the Gospel shined forth. Good skill in the Tongues makes men good Textmen, or Expositors; and *Bonus Texturarius, bonus Theologus.* Hence those, that have searched most into the Text by the light of the Tongues, if *Protestants*, they are the most pithy Divines; if *Papists*, they are sounder then the rest, as *Arias Montanus*, *Masius*, *Vatablus.* They that have

have wanted the knowledge of the Tongues have erred greatly in Expounding the Scriptures, as the Commentaries of ſome of the Ancients abundantly teſtifie.

It is *Muſculus* his counſel, *Sunt admonendi, imo vehementer urgendi Adoleſcentes ſacræ Scripturæ candidati, ut ſacrarum Linguarum Ebræa & Græca cognitionem ſtudiis ſuis non quaſi parergon adjiciant, ſed inſtar fundamenti in ipſum fundum mentium ſuarum ſubmittant.* "Young men that "ſtudy the holy Scripture ſhould be vehe-"mently preſſed to lay the knowledge of "the *Greek* and *Hebrew* as a foundation in "the bottom of their minde; and not to "adde it to their Studies as a by-work. Loc. Com. de ſacr. Script. p. 184.

See what *Muſculus* ſaith in that place, of the need of Profeſſors of the *Greek* and *Hebrew* Tongues in the Churches of *Chriſt*, and in the Schools of the faithful.

So much of the *General* uſe of *Hebrew* and *Greek* conſidered joyntly. Now I will ſhew the *Particular* uſe of them ſeverally, and of the *Latine*, to which I will adde the *Chaldee* and *Syriac*.

SECT.

SECT. III.

Of the Hebrew.

THe knowledge of the *Hebrew* is useful in four respects;

I. To *understand the Greek* of the *New Testament*, because

1. There are many *Hebrew words*, both Proper Names, and Appellatives, in the *New Testament*. See *Pasor*'s Lexicon *in fine*.

2. The *New Testament* is full of *Hebraisms*. Of which see *Gataker* against *Pfochenius*: and *Beza* on *Act.* 10. 46. "The Apostles used *Hebraisms* (saith he) "not only because they were *Hebrews*, "but because when they discoursed of "those things, which were written in *He-*"*brew*, it was needful to retain many, "lest they should seem to bring in some "new Doctrine. And I do not wonder "they kept so many *Hebraisms*, when "many of them are such as cannot be so "happily expressed in any other Idiom: "that, except they had retained those "forms of Speech, they should have de-"vised sometimes new words, and new "kinds of Speech, which no man had un-"derstood. See also *Beza*'s *Theol. Tract.*

vol.

vol. 1. *ad defensionem Castellionis de Hebraismis pag.* 431, *&c.*

The *New Testament* was written in a style, that hath the Tincture, and relish of the *Hebrew*: by reason of which it differs much from the pure and genuine strain of the *Greek*. Hence learned men call the *Language* of the *New Testament* rather Ἑλληνιστικὴ then Ἑλληνικὴ, that is, *Jewish Greek*, such as was peculiar to *Graecising Jews*; The words generally *Greek*, but the Phrase often *Hebrew*. Many Instances may be given hereof: *Ex. gr.*

—τὸν οἰκονόμον τῆς ἀδικίας, for ἄδικον, *Luc.* 16. 8. *a steward of unrighteousness* for *an unrighteous steward.*

—*Moses* was ἀστεῖος τῷ Θεῷ, *Act.* 7. 20. *fair to God*, for *exceeding fair*: for the *Hebrews* express a *Superlative* oft by the Name of God. *Niniveh* is said to be a City, עיר גדולה לאלהים *great to God*, that is, *exceeding great*, *Jonah* 3. 3.

--The inward man is renewed ἡμέρᾳ καὶ ἡμέρᾳ, *Cor.* 4. 16. (יום יום *Hebr.*) *daily*. So *Mar.* 6. 40. they sate down πρασιαὶ πρασιαὶ *in ranks, in ranks*. For the *Hebrews* double a word to express a distribution. See *Mar.* 6. 7, 39.

--2 *Corinth.* 2. 14. *Thanks be to God*, τῷ πάντοτε θριαμβεύοντι ἡμᾶς, *qui facit nos semper triumphemus*, so *Beza*: *who makes us to triumph*

triumph alway. Here θριαμβεύειν is used by *Paul* in the form of the Conjugation of *Hiphil*, to express the Emphasis of the Participle of *Hiphil*.

So the *Greek* Interpreters of the Old Testament, being Jews, put βασιλεύειν (which properly is onely *to reign*) in *Esay* 57.6. and elsewhere for *to make a King*, or *to cause to reign*, that it might answer מלך in *Hiphil*, which signifies *regnare fecit, regem præfecit*.

Thus δικαιοῦν is used in the New Testament for *to justifie*, or *absolve*, which answers to הצדיק of the *Hebrews*, in which sense Master *Gataker de stylo novi Test.* contends, that it no where occurs in antient *Greek* Authors.

Contra Pfochen. p. 80. &c.

Nor is this unusual for the Pen-men of the New Testament (following herein the *Greek* Interpreters of the Old) to put *new significations* upon words (which before they were unacquainted with) to make them suit better, or be of the same latitude with some *Hebrew* words, that signifie the same thing with them, but have other acceptions besides.

So ῥῆμα is put for a *thing*, *Luk.* 1. 37. because דבר which answers to it in *Hebrew*, signifies both *a word*, and *a thing*.

νόμος. — νόμος, properly *a Law*, stands for *Doctrine*,

trine, Rom. 3. 27. because חורה denotes both.

δωρεὰν *gratis* in *Gal.* 2. 21. signifies *in vain*, because חנם hath both these senses.

δύναμις, commonly *power*, is put for *wealth* in *Rev.* 18. 3. because חיל is indifferent to both.

ᾅδης, *Hell* is put for the *Grave*, 1 Cor. 15. 55. because שאול stands for both.

νῖκος signifies *victory*, and denotes *eternity*, 1 Cor. 15. 54. because נצח is capable of both senses: and לנצח *in æternum*, or *for ever*, is rendred by the Seventy εἰς νῖκος. *Amos* 8. 7. *Lam.* 5. 20. *Jerem.* 3. 5.

And that εἰς νῖκος in 1 *Cor.* 15. 54. should be rendred *for ever*, *Amama*, and *Heinsius* (on that place) determine.

ἐξομολογήσω, which is *to confess*, is used for *to thank*, or *praise*, Matth. 11. 25. because הודה expresseth both. So *Beza*.

ἀποκριθεὶς, with the *Hellenists*, imports both *speaking*, and *answering*; because ענה hath the notion of both: and it is often used in the New Testament of one that speaks, when he is asked nothing. See *Beza* in *Matth.* 11. 25. and 28. 5. *Rev.* 7. 13. or who beginneth a Speech, when no Question went before.

I will conclude this particular with this

Obſervation, that becauſe with the *Hebrews* there is no diſtinction of Caſes, but the *Nominative* (which uſeth to be the ſource and root of the reſt) ſtands for all; therefore it is diverſe times in the New Teſtament put for other Caſes; as ἐρριζωμένος for ἐρριζωμένων *Epheſ.* 3. 18. ſo 2 *Cor.* 8. 23. εἴτε ὑπὲρ Τίτου, εἴτε ἀδελφοὶ ἡμῶν, for ἀδελφῶν. See alſo *Rev.* 1. 5. *Joh.* 1. 14. *Luke* 22. 20.

II. This knowledge of the *Hebrew* is uſeful to underſtand ſome *Prophetical viſions*, which are of that nature, that their Explication is made by a *Paronomaſia*, or Verbal alluſion in the *Hebrew*; as *Jerem.* 1. 11, 12. *I ſaid, I ſee a rod of an Almond-tree* שקד *Then ſaid the Lord, Thou haſt well ſeen, for I am* שקד *haſtening my word to perform it.* So *Amos* 8. 2. —Amos, *what ſeeſt thou, I ſaid, A baſket of ſummer-fruit* קיץ *Then ſaid the Lord to me,* הקץ *The end is come upon my people.*

III. To underſtand the *different writings* of the ſame *proper Name* ſometime in Scripture: as in the Old Teſtament *Jehoiachin*, 2 King. 24. 6. is called *Jeconiah* in 1 *Chron.* 3. 16. And *Eliam* 2 Sam. 11. 3. is called *Ammiel* 1 Chron. 3. 5. where the difference lies onely in tranſpoſing the words,

words, of which the Name is compounded; and putting the Name of God (*Jehovah*, *Jah*, or *El*) firſt in one place, and laſt in another.

Silas and Silvanus may be the ſame name, and ſo Epaphras and Epaphroditus. For it's not unuſual for names ending in *as* to be the Contracts of longer ones. See Grot. in Luk. 1. and in Col. 1. 7. and in 1 Theſ. 1. 1. Simon the Canaanite (Matth. 10. 4.) is the ſame with Simon Zelotes, Luk. 6. 15. only one ſurname is expreſt in two Languages, Hebrew and Greek.

Jehoahaz 2 Chron. 21. 17. is by a Metatheſis written *Ahaziah* 2 Chr. 22. 1.

In ſuch like differences, one that is not skilled in the Language may be troubled to reconcile ſome places of Scriptures; and will be lieable to miſtake in miſapplying of Names. So he may alſo be, when Names that differ in the Original, are written alike in the Tranſlation.

Thus *Rahab*, when put for the Harlot, is in *Hebrew* רחב with *Cheth*, when it ſtands for *Egypt*, רהב with *He*, as in *Pſal.* 87. 4. where *Auſtin*, and others miſtake, miſunderſtanding *Rahab* of the Harlot, and ſo interpreting it of the *Canaanites*, becauſe ſhe was a *Canaanite*.

Anam. Antibiblic. in loc.

IV. *Hebrew* is uſeful alſo to *underſtand* the *Jewiſh writers*, in whom ſuch Records may be met with, as are of excellent uſe to the Explication of many Paſſages in the New Teſtament; as Doctor *Lightfoot* affirms in his *Preface to his Harmony, and Chronicle of the New Teſta-*

ment. There he shews the necessity of their Writings for the genuine explication of *Matth.* 5. 22. In the Book it self he hath cleared out of *Jewish* Authors that puzling place, *Matth.*27.9. where the quoting of *Jeremy* for *Zechary* hath made some deny the purity of the Text. He saith, " *Matthew* here followeth the *gene-* " *ral division* of the Bible into three parts, " *the Law, the Prophets,* and *the Hagiogra-* " *pha*; and therefore alledging a Text out " of the volume of the *Prophets*, he " doth it under the name of *Jeremy*, be- " cause he stood first in that volume as " they were ranked of old. Such a ma- " ner of Speech is that of Christ, *Luk.*24. " 44. *All things must be fulfilled, which* " *were written in the Law of* Moses, *and* " *in the Prophets, and in the* Psalms, *con-* " *cerning me,* where he follows that ge- " neral division, onely he calls the whole " third part, or *Hagiographa*, by this Ti- " tle the *Psalms*, because they stood first " in that part. And in *Matth.* 16. 14. " —*others say*, Jeremias, *or one of the* " *Prophets*; there is the same reason why " *Jeremy* alone is named by name, because " his name stood first in the volume of the " *Prophets*, and so came first in their way " when they were speaking of the Pro- " phets.

Skill

Skill in the *Hebrew* conduceth much to the knowledge of the *Talmud* (which is a great body of Doctrine, compiled by diverſe learned *Rabbins*) that gives great light to the illuſtration of the New Teſtament, as ſome that are learned therein ſhew. *Talmudical* learning gives light to the right underſtanding of *Baptiſm*; and *Rabbinical* learning is uſeful for clearing the Sacrament of the *Lords-ſupper*, as appears in Doctor *Cudworths* learned Piece concerning the true Notion of the *Lords-ſupper*.

What the Talmud is, ſee Ainſworth of the Hebrew Records.

See Grotius on Matth. 3. 6. Lightfoot Horæ Hebraicæ in Matth.

Ainſworth in his *Tract of the Hebrew-Records* ſaith, That the Apoſtles alledging ſometimes the Teſtimonies of the *Rabbines* do teach, that their writings are not wholly to be deſpiſed. *Paul* nameth *Jannes* and *Jambres*, the chief Sorcerers of *Egypt*, 2 *Tim.* 3. 8. out of the private Records of the *Jews*, as may yet be read in their *Talmud*. He rehearſeth the *Perſecution of the Godly under* Antiochus, *Hebr.* 11. 35. &c. recorded in the Book of the *Macchabees*. Others ſpeak of the *contention between* Michael *and the Devil*, about the body of *Moſes*, Jude v. 9. of the *propheſie of* Enoch, *Verſe* 14, 15. of the *marriage between* Salmon *and* Rachab, *Matth.* 1. 5. Yet ſome think theſe things might

might be received by Tradition, or divine Inspiration, or were extant in some known Books, and Records then in use, but lost long since, *Josh.* 10. 13. 1 *King.* 11.41. and 14.19,29. See a Catalogue of them in *Beza* in *Jude p.* 74.

SECT. IV.
Of the Greek Tongue.

Usserius de versione 70 Interpretum, cap. 3.

THe *Greek Tongue* is of use in two Respects; first, in Reference to the *Greek version* of the *old Testament*, by the *Septuagint*; for by understanding it, and how it was used by the *Jews*, throughout *Egypt*, *Syria*, and *Asia* long before *Christs* time, and *publiquely read* in their *Synagogues*, scarce one in an hundred then understanding the *Hebrew*, a fair account may be given why so many places cited by *Christ*, and his Apostles out of the Old Testament, are set down according to that Version; and that too where it differs from the *Hebrew*, as in *Luk.* 3.36. where *Cainan* is inserted out of the Septuagint, but is not in the *Hebrew*: so *Acts* 7.14. (taken out of *Gen.* 46.27.) *seventy five souls* are taken out of the Septuagint, the *Hebrew* hath but *seventy*: so *Acts* 13.41. taken out of *Habak.* 1.5. The Apostle following

lowing the *Greek* Translation, saith—*behold ye despisers*, for—*behold ye among the Heathen*, as the *Hebrew* hath it. So *Acts* 15. 17. taken out of *Amos* 9. 12. *Hebr.* 12. 6. out of *Prov.* 3. 12. 1 *Pet.* 2. 6. (the last words) out of *Isaiah* 28. 16. Many more Instances of this nature are collected by *Taylor*, and *Bootius* in their *Examen Præfationis Morini*, Sect. 4. 5. 6. and *Ludovicus Capellus* in his *Critica Sacra*, l. 3. c. 3.

The *cause* why Sacred Writers so oft followed the Seventy was, because, if they had wholly sleighted their Translation, it might have been a great prejudice to the Faith, both of those *Jews* and *Gentiles*, who had no other in ordinary use, the *Greek* being a Language common, and intelligible to both.

Though this may be also observed, that many places are quoted by the Apostles out of the Old Testament, according to the *Hebrew*, and not according to the Seventy, whom they leave sometimes, even when the sense in the Version is the same, and the difference but in words: to the end, that their indulgence to the *Grecising Jews* and *Gentiles*, in using the *Greek* Version received by them, might not be so interpreted, as if they accounted it Authen-

tical, and not to be receded from. The places are *Mat.* 2. 15. taken out of *Hos.* 11. 1. and *Matth.* 8. 17. out of *Esay* 53. 4. *John* 19. 37. out of *Zach.* 12. 10. *Rom.* 9. 17. out of *Exod.* 9. 16. with many more to be seen in *Capel. Critic. sacr.* lib. 2. cap. 1. *Usserius de* 70. *interpretibus*, cap. 3. *Taylor* and *Bootius* in *Examen Præfat. Morini*, sect. 7.

Also the *Greek Tongue* is necessary to understand many *Latine words derived from it*, and many *terms* of much use in Divinity, and the several Arts, and to understand the *Greek Fathers*, who have Commented on the Scriptures, and strenuously defended Religion by Theological Treatises.

SECT. V.

Of the Latine.

THe *Latine* Tongue is necessary in four respects:

1. For *getting Knowledge in the Original Tongues* by reading Grammars and Lexicons.

2. For *understanding the Greek Testament*, because it hath many *Latine words* inserted, though clothed in *Greek* letters, as

ἀσσάριον, δηνάριον, κῆνσος, κοδράντης, κεντυρίων, κολωνία, κεντυρία, λεγεών, μάκελλον, πραιτώριον, Σαδδούκαιος, φαρισαῖος, Σαμάρεια, and many others. *Beza* in *Matth.* 5. 26. reckons up twenty-seven of them: these words cannot well be understood, without some knowledge of the *Latine*. See Parkhurst's Lex. in fine.

3. For *making use of Commentaries* on the Bible, *Systemes*, *Tracts*, *Controversies* in Divinity, *Cases of Conscience*, *Histories*, and briefly of Authors of all kinds, and of all subjects, who have written in that Tongue.

4. For understanding many *English words*, which are of great use in Divinity, and are borrowed of the *Latine*.

SECT. VI.

Of the Chaldee and Syriac, how they differ.

THE *Chaldee* and *Syriac* are useful to help us to understand the Scriptures in the Originals: which in one sense are the Names of the *same* Language, in another they *differ*.

1. That Tongue, which is now generally understood by *Chaldee*, and is termed the Tongue of the *Chaldeans*, *Dan.* 1. 4. is usually in Scripture stiled *Syriac*, the *Aramite*, or *Syrian* Language, *Dan.* 2. 4. 2 *Kings*

2 *Kings* 18. 26. *Ezra* 4. 7. and that either,

1. Becauſe the *Chaldeans* and the *Syrians* had one and the ſame Language:

2. Or becauſe *Chaldea* was of old eſteemed a part of *Syria*; as appears both

See Pliny. 1. From *Scripture*, where *Meſopotamia* (which is ſtiled *the Land of the Chaldees* in *Ezek.* 1. 3. as *Tremellius* and *Polanus* conceive, but more plainly in *Acts* 7. 2, 4.) is commonly (in the Original of the Old Teſtament) called *Aram Naharajim*, that is, *Syria interamnis*. See *Geneſ.* 24. 10. 1 *Chron.* 19. 6. and *Padan-Aram*, *Geneſ.* 28. 2, 5, 6.) and once *Aram* (that is, *Syria*) without any addition, *Judg.* 3. 10, with 8. Hence *Laban*, who lived in that Countrey, is called an *Aramite*, or *Syrian*, *Gen.* 25. 20.

2. From other Authors, ſee *Strabo lib.* 16. and *Pliny lib.* 6. *c.* 12. who make *Meſopotamia*, *Babylonia* (or *Chaldea*) and *Aſſyria* to be anciently included in *Syria*; and that *Aſſyria* is often called *Syria*, and the Inhabitants *Syri*, you may ſee proved by many Inſtances in *Selden de Dis Syris*, *Proleg. cap.* 1. and ſo were the *Babylonians* too, as is plain from thoſe words of Ibidem. *Strabo*; *Qui de Syrorum imperio ſcribunt, cum Medos a Perſis everſos dicunt, Syros autem*

autem a Medis, nullos alios Syros intelligunt, quam qui Babylonem & Ninum regni caput effecerunt. Here he calls that Monarchy, which was overthrown by the *Medes* (which the Scripture informs us to be the *Babylonian* or *Chaldean*) the *Syrian* Monarchy.

And may not that Tongue then well be called the *Syrian*, which was uſed by the *Babylonians* (with their Neighbors) *Ezra* 4. 7, 9, 10. by the *Chaldeans*, *Dan.* 2. 4. and by the *Aſſyrians*, *Iſai.* 36. 11?

Thus you ſee in what ſenſe the *Chaldee* and *Syriac* are Names of the ſame Tongue.

See Wolphius in Ezra 4. 7. Willet in Dan. c. 1. Qu. 25. Fuller's Miſcellan. l. 3. c. 20.

II. But that which hath commonly paſt under the Name of *Syriac*, ſince the Captivity in *Babylon*, is *degenerate* from the *old Syriac* or *Chaldee*, and but a corruption of it. For the *Jews* returning from *Babylon*, having there forgot their own Language, the *ancient Hebrew* (which, being diſperſed, they could not retain ſo well there, as they did in *Egypt*, when they lived together in *Goſhen*) they uſed the Tongue of the *Chaldees*, which they had learn'd there (as neceſſary for Commerce, and to render them capable of the Commands of thoſe whom they ſerved) but mixt ſome reliques of *Hebrew* with it:

Bibl. Polyglot. Proleg.

and

and altered it somewhat, by framing it according to the fashion of their own Countrey-Language: and afterwards it grew more impure, by the Addition of *Arabic*, *Greek*, *Latine*, and other *exotic* words.

See Breerwoods Enquiries, cap 9

The old *Babylonian Syriac*, thus corrupted, is that which now carries away the Name of *Syriac*: and it divides it self principally into *two Dialects*:

Introduct. ad lect. Ling. Orient. Pagnino.

1. The *Jerusalem*, which was used by *Christ*.

2. The *Antiochian* Dialect (in which there are ancient *Translations* of both Testaments) which varieth a little from the other; yet is not therefore to be thought a different tongue. For if the same story should be writ in *Kentish*, *Devonshire*, and *Yorkshire* Language, there would probably be greater difference, then is to be found between those two Dialects.

The *Syrian-Characters* were brought in by the *Antiochian* Christians, in the Infancy of the Church, that they might have nothing common with the *Nazarites* and *Ebionites*.

Now I have set down the *Difference* between *Chaldee* and *Syriac*, it remains that I shew the *Use* of each.

SECT.

SECT. VII.

The Uſefulneſs of the Chaldee.

THe knowledge of the *Chaldee* is requiſite,

I. For the underſtanding of thoſe *places of Scripture*, which were written in that Language, though *Chaldee* be called *Syriac* in the *Old* Teſtament, of which before, as the *Syriac* is ſtiled *Hebrew* in the *New*) as *Ezra*, from *chap.* 4. 7. to *chap.* 6. 19. and *chap.* 7. from *ver.* 11. to *ver.* 27. and *Daniel* 2. from *ver.* 4. to the 8. *chapter*. *Jer.* 10. 11. *Vide Piſcat. Scholias in loc.*

II. For the underſtanding of *Chaldee words* ſcattered up and down in other places in the Original, and ſome *Hebrew words*, whoſe root is in the *Chaldee*: as alſo of many *Chaldaiſms* in the *Hebrew* Text, when *Hebrew* words borrow a *Chaldee* ſignification: thus סרך in *Chaldee* is *to conſult*, and ſo it is uſed, *Neh.* 5. 7.

Many *Hebrew* Nouns and Verbs are formed, and words altered after the *Chaldee* manner. See many inſtances hereof in *De Dieu*'s Oriental Grammar, and in *Bythner*'s Introduction to the *Chaldee* Tongue, and his Appendix *de Aramaiſmis*, both at the end of his *Hebrew* Grammar.

3. For

III. For understanding of the *Chaldee Paraphrases*, which rendered the *Hebrew* Text for the help of the Jews, who were better acquainted with the *Chaldee* since the Captivity, then with the *Hebrew*.

See Prolegom. Bibl. Polyglott. p. 86.

These Paraphrases, especially those most ancient ones of *Onkelos* on the Law, and of *Jonathan, Judges, Samuel, Kings*, and all the Prophets, except *Daniel*, are represented as very useful, in two respects.

1. In that they *illustrate difficult and obscure places*, and explane Old-Testament *Rites, Customes, Histories*, and the *genuine signification of words*. For knowing of which the Authors thereof had a farr greater advantage then others since, because they lived nearer those times, when the *Hebrew* was commonly spoken, and those Rites in use.

2. In that they *confirm* diverse *Articles* of the *Christian Faith*, and afford the strongest arguments *against the Jews*. There are clear testimonies in them of the Person of the *Messiah*, his coming and Offices, which (as *Amama in Consilio de stud. Hebr.* saith) makes them afraid of Christians, who are any whit versed in these Paraphrases; because they are with them of almost equal authority with the Text. There you may see those *Prophesies, Gen.* 49.10.

49. 10. *Pſal.* 45. *Eſa.* 9. 6. and 52. 13. to the end of the 53. *chapter* plainly *applied* to the Meſſiah.

IV. There are divers *expreſſions in the New Teſtament*, which frequently occur in the *Chaldee* Paraphraſes; as (*a*) *The Word*, which ſeems often there to denote a perſon, is by *John* (*c.* 1. *v.* 1.) applied to Chriſt.

(a) See Druſius & Grotius in Joh. 1. 1. & Heinſ. Ariſtarch. c. 3.

The *ſecond death*, and *the world to come* (ſee *Deut.* 33. 6. *Iſa.* 65. 6. *Jer.* 51. 39, 57. in thoſe Paraphraſes) and the *falſe*, or *deceitful Mammon*, (that is, *riches*) for ſo ſhould μαμωνᾶ ἀδικίας, or ἄδικον, be rendred in *Luke* 16. 9. ſince its oppoſed to the *true Mammon*, the *true riches*, *ver.* 11. and ſo it will be the ſame with מסון רשקר *opes fallaces*, which we meet with in the *Chaldee*, *Hoſ.* 5. 11. *Prov.* 15. 27. Nor is this ſenſe repugnant to the word ἄδικος, or ἀδικία, both which carry the Notion of *falſhood* and *deceit*, as they are divers times uſed by the *Helleniſts*, which you may ſee proved by *Heinſius*, and *de Dieu* on *Luke* 16. 9.

SECT. VIII.

Of the Syriac.

THE knowledge of the *Syriac* is of good uſe in two reſpects.

1. To

1. To understand the *New Testament*, because it was *the Native Language of Christ and his Apostles*, which in the New Testament is called *Hebrew*, (being the Language of the *Hebrews*, and in part descended of the ancient *Hebrew*) as appears from γαββαθᾶ, *the pavement*, *John* 19. 13. and γολγοθᾶ, *the place of a skull*, *ver.* 17. both these were *Syriac* words, yet called by *John*, *Hebrew*. Which manifestly sheweth, (saith *Beza in locum*) that the *Syriac* Tongue was then *Vernacula Judais*, *Native to the Jews*.

See Fuller's Miscellan. l. 3. c. 20. & Dr. Hammond's Annot. in Ioh. 19. 13.

There are many more *Syriac* words in the New Testament, as ἀββᾶ, ἀκελδαμὰ, ἐφφαθὰ, κορβανᾶν, μαρὰν ἀθὰ, ῥακὰ, ῥαββὶ, ταλιθὰ κοῦμι, γέεννα, σαβαχθανί.

See Pasor's Lex. in fine.

Besides, there are divers Phrases there, (called *Syriasms* or *Syriacisms*) yea the *Stile* it self *savours* of that *Idiome*: which must needs be so, if we consider, that many speeches of Christ, and his Apostles there recorded, were delivered in *Syriac*; and that the sacred Pen-men themselves conceived that in *Syriac*, which they expressed in *Greek*, but so, as that by framing it to set forth the emphasis, and propriety of their own Language, they make it much different from other *Greek*.

Hence it is, that ὀφειλήματα stands for

ἁμαρτία,

ἁμαρτίαι, (b) *Matth.* 6. 12. *Debtors* for *ſinners*, ἁμαρτωλὸς for Θεὸς, *Mat.* 25. 25. *Luke* 15. 21. Ἀιὼν for κόσμος, *Heb.* 1. 2. and 11. 3. θάνατος for λοιμὸς, *Rev.* 6. 8. (c) becauſe the ſame *Syriac* word denotes both; as חובין ſignifies both *ſins* and *debts*.

(b) See Canin. de locis obſcur. N.T. p. 86.

(c) See Druſ. Præter. in loc. & Fuller's Miſcel. lib. 1. c. 7.

שמיא both *Heaven* and *God*: עלמא both an *age* and the *world*: מותנא both *death* and the *peſtilence*. Hence alſo, becauſe זכה in *Hebrew*, *to be clear*, in *Syriac* ſignifies *to overcome*; therefore the Apoſtle after the LXX. renders תזכה *Pſal.* 51. 4. (*thou mighteſt be clear*) by νικήσῃς, *thou mighteſt overcome*, *Rom.* 3. 4.

There ſeems alſo to be a *Syriaſm* in ἀπὸ μιᾶς, *Luke* 14. 18. which expreſſeth that uſual *Syriac* Adverb מחדא *ilicò*, *continuò* (and ſo that place ſhould be rendered, —— *And they all preſently began to make excuſe*) for חדא ſignifies *una* and alſo *prima*. Therefore μία is ſeveral times in the New Teſtament put for πρώτη. *Rev.* 9. 12. *Mar.* 16. 2. with 9. τῇ μιᾷ σαββάτων, *the firſt day of the week*; the whole Phraſe is *Syriac*, for שבתא ſignifies both a *Sabbath* and a *week*, as *Luke* 18. 12.

Fuller's Miſcel. lib. 1. cap. 1.

It is alſo obſervable, that εἰ μὴ (d) and ἐὰν μὴ, *niſi*, are ſometimes put for ἀλλὰ, *ſed*, becauſe the *Syriac* אלא denotes both. See *Mat.* 12. 4. and 24. 36. *Gal.* 2. 16. upon

(d) See de Dieu on Mar. 4. 22. & Druſ. Præter. in Gal. 2. 16.

(e) See De Dieu, on Mar. 4.22. & Druſ. Præter. in Gal. 2.15.

(e) the ſame account ἀλλὰ (f) is put for εἰ μὴ *Mar.* 9. 8. *Joh.* 17. 12. *Matth.* 20. 23. which our Tranſlators, and others, not conſidering, have feigned a defect, and created a difficulty in that place, which ſhould be rendred thus----*is not mine to give,* ἀλλὰ τοῖς, *except to whom it is prepared of my father.* See *Grotius* on that place, and *De Dieu* on *Mar.* 10.40.

(f) See Heinſ. Exer. in 2 Cor. 2.5.

(g) See De Dieu on Joh. 7.4. and Heinſ. Ariſtar. cap. 22.

Laſtly, ἐν παῤῥησίᾳ ſtands for ἐν τῷ φανερῷ *openly, Joh.* 7. 4. and 11. 54. *Col.* 1. 15. according to the uſe of the *Syriac* ܒܦܪܣܝܐ.

II. The knowledge of the *Syriac* is uſeful for the underſtanding of that very *ancient Tranſlation*, made out of the *Hebrew* of the *Old*, and *Greek* of the *New Teſtament*, into *Syriac*: which for the moſt part keeps cloſe to the *Original* (whoſe Idiotiſms, by reaſon of its Affinity thereto, it can excellently expreſs) and repreſents it the moſt exactly of all others, as Dr. *Walton*, in his *Prolegom.* to the *Oriental Bible*, *pag.* 92. And in the judgement of *Tremellius*, (as he delivers it in his *Epiſtle* before the *Syriac Teſtament*, ſet forth, and Tranſlated by him) there is ſcarce greater difference between the *Greek* and the *Syriac*, then there is between ſeveral Copies of the *New Teſtament*.

This Verſion helps much to vindicate thoſe

those places of the *Original*; which diverse cry out against, as if they were corrupted, and would thence infer the Scripture unfit to be a Rule of Faith. See Instances hereof in *Glassius's Philol. Sacr. lib.* 1. and *Hottinger's Thesaurus Philologicus, pag.* 147. *&c.*

SECT. IX.

Of Grammar.

IF there be use of the *Tongues*, then there is need of *Grammar*, for acquiring the knowledge thereof; which are not now attainable by an immediate miraculous Gift, for that was proper and peculiar to the Apostles, and others, at the first publishing of the Gospel, *Act.* 2. 4,5,6. *Scriptura non potest intelligi Theologice, nisi prius intelligatur Grammatice.* Melanchthon. For *Grammar* delivers the first Principles of a Language, shews the Formations, and Significations, Connexions, and Dependencies of words, and how they are put together to frame a discourse, of which no sense can be made without it.

AN APPENDIX

Concerning the

USEFULNESS OF THE ARABIC,

ADDED

By another hand.

SKill in the *Arabic* Language is by the unanimous consent of Learned men, of greatest note for *Oriental* Learning, represented as a considerable attendant of Divinity; being able to do much service in unfolding the sence of Sacred writ; because a perfect knowledge of the *Hebrew* is not to be attained without it: which we may the rather be induced to believe, if we consider, that we have but a part of that Language in the Bible; the onely Monument and Record of

of it, that hath eſcaped the injuries of Time. For it can not be thought, that this Mother-tongue ſhould be ſo barren of words, as not to contain, in its whole extent, a far greater number, then are at preſent in the *Old Teſtament*. Whence it comes to paſs, the reſt being loſt, that we are to ſeek for the genealogies of many words we meet with there; of whoſe deſcent whileſt we are ignorant, we cannot certainly rate and value them: nor know what eminency and riches of ſence are entailed upon them. In which caſe, that Language muſt needs be acknowledged to do a ſingular good office, which is ready to miniſter relief, and in a great meaſure to ſupply the defect. And this the *Arabic* performs, enabled thereto, partly, becauſe it is of great affinity with the *Hebrew*; as deſcended of it, and differing from it rather in accidents, then in the eſſence and ſubſtance of the Language, as *Ravis* proves in his *Diſcourſe and Grammar of the Eaſtern Languages*, and may be diſcerned from *Schindler's Lexicon Pentaglotton*. Partly, becauſe it is an exceeding copious Tongue, abounding with words, and preſerved intire and complete. Hence, to ſpeak more particularly,

I. The *Arabic* may help us to the *roots*,

(and ſo clear the *meaning*) of many *Hebrew words*, which are not to be found in the preſent remains of the *Hebrew* Tongue.

Hottinger for proof hereof hath given a little *Lexicon* of Inſtances in his *Smegma Orientale*, *l.* 1. *c.* 7. where he ſhews that from the *Arabic* we may underſtand that סשור *contortum* comes *from* שור *funem torquere*: נציב *ſtatua* from נצב *poſuit, erectum conſtituit*; both which roots, antiently (without doubt) *Hebrew*, are ſtill retained in the *Arabic*. היכל *palatium, templum* is derived from היכל in *Arabic magnus, procerus fuit*. חך, from חנך in *Arabic. palatum*; ן being compenſated by *Dageſch* in חך as in אף and נר. חשמן *Magnas*, from חשם *multi famulitii fuit*. ציר *legatus*, from יאר, or יור *ivit, profectus eſt*. צקלון *gluma*, from צקל *fuſte percutere*. And from אדי *carnoſos clunes habuit*, אליה *cauda ovis, vel arietis, magna, & adipoſa*: which word, uſed *Exod.* 29. 22. and *Lev.* 7. 3. is appropriated to the Eaſtern ſheep, in which that part is ſo very large and fat, that it ever weighs at leaſt ten or twelve pound (as *Golius* atteſts) and ſometimes above forty; whence we may diſcover ſome reaſon why that part was appointed to be burnt in ſacrifice, as in the formentioned places we finde it was. To

In Lex. Arab. f. 146.

theſe

theſe may be added מנחה deſcending from מנח *donavit*. אלהים *Elohim*, from אלה *coluit, ſervivit* שמים *cæli*, from סמא *excelſum eſſe*. נא *crudus* from נא *ſemicocta, cruda fuit caro*. And, to name no more, מנמה found onely *Habak*. 1.9. from נמם *copioſum, multum eſſe*, whence נמה *multitudo, copia*, which derivation of *De Dieu*'s is better ſuited both to the forms of the word, and the ſenſe of the place, then the uncertain conjectures of others. For which of them is ſo clear, and well grounded, as this, *A multitude of their faces* [ſhall be] *towards the Eaſt?* See Pocock. Not. Miſcell. pag. 34, 35.

II. The *Arabic*, ſince it received not onely words from the *Hebrew*, but *ſignifications* too, may give us a more certain aim at the *ſenſe of many Hebrew words* (uſed alſo in the *Arabic*) which have been uncertainly, and ſometimes unhappily explicated. Being ſuch as occur more rarely, and perhaps but once: or, if frequently, yet in ſuch acceptions as are not agreeable to ſome peculiar places of Scripture, though well fitting the reſt. Hence it is, that theſe following words are explained from the *Arabic*: נדר *Job* 16. 15. *cutis*. ערק *chap*. 30. 17. *vena, arteria*, זוח *chap*. 33. 20. *faſtidivit*. And ſo may פחר *chap*. 40. 12. (with us 17.) be from See Hotting. Theſaur. Philol. pag. 507. & his Smegma Orientale. li. 1. cap. 7.

thence rendred *femur*, as it there signifies, where the Verb פחר is taken as well for *femur lasit*, as for *pavit*. ירוח *chap.* 37. 11. may be more conveniently expressed by *projecit*, *disjecit*. וחלחי *chap.* 32. 6. by *tardavi*. גריש *chap.* 21. 32. properly by *terra inculta*. All which significations the *Arabic* furnisheth us with: as also that of the Verb כתם *abscondere*, *recondere*; whence יכתם in *Jer.* 2. 22. which, according to *Bochartus*, should be rendred *recondita*; *Thine iniquity is laid up before me.* See the like Phrase, *Deu.* 32. 34. *Hos.* 13. 12.

In Phaleg. lib. 3. cap. 5.

מ or מן, commonly *a*, *ab*, in the *Arabic* frequently denotes *ad*, *versus*, and so it must needs do in *Genesis*, *ch.* 13. 11. where *Lot* going from *Beth-el* to the plain of *Jordan* (which lay East of *Beth-el*) is said to *journey* מקדם *East-ward*. And in like maner מבעלי 2 *Sam.* 6. 2. should be rendred *to* (not, *from*) *Baale*, as may appear from 1 *Chron.* 13. 6. See *Fullers Miscell.* l. 1. c. 4. and *Amama's Antibarb. Bibl. ad Gen.* 13. 11.

The most learned of the *Jewish writers* are observed to have recourse to this Language for the meaning of diverse words in the *Hebrew* Text: as, of מאטאתי *everri*, and מטאטא *everriculum* in *Isa.* 14. 23. of תלאובות *Hos.* 13. 5. *terra siticulosa*: לאבה

אבה being in *Arab. locus aridus & siticulosus*, from לאב *sitivit*. Of אבטיחים *Num.* 11.5. *melones* from בטיח *Arab. melo*. Of גוזים *Ezek.* 27. 24. *vestes pretiosæ*, which *Hottinger* deduceth from גרם *Arab. contorquere, quasi contortis filis contextæ.*

The same learned Author hath also proved, That the *Greek* Interpreters had a respect to the *Arabic* usage of words in many places of their Version, as in *Mich.* 7.3. where הוות נפשו usually turned *ærumna* (or, *prævitas*) *animæ suæ*, is expressed by κατάδυμον ψυχῆς αὐτῦ, *acceptum animæ suæ*, from הוה *Arab. cupido, res cupita.* So in *Ezek.* 21. 14. in translating החורת by ἐκστάσεις αὐτῶν, *in stuporem conjicies eos*, they seem to look at that sense of חור whereby it sounds *torpuit, stupuit*: though it also denote *post velamentum latuit*, whence חור *Hebr. conclave.* To these instances scattered by that industrious writer, well versed in the *Eastern* Languages, in his *Smegma Orientale*, a whole heap might be added out of his *Thesaurus Philol.* p. 368. But there is the less need thereof, because this matter will be further evinced in the fifth particular. I shall rather observe, that *our Translators* have given such a sense of several *Hebrew* words, as the *Arabic* ministers, and warrants, and doth in it self carry

See Pocock. not. Miscell. pag. 36, 37.

Ad Hebrææ linguæ perfectam cognitionem multum plus confert (Arabica) quam creditum est hactenus. Quod Hebræorum in Scripturam commentaria docent, qui, quoties hæret calculus, ad hanc linguam confugiunt tanquam ad sacram anchoram. Quam vis longe plura obscura essent ex Arabismo ad tacti Textus illustrationem, si illa lingua fuissent penitiores. Bochart. Phaleg lib. 1. cap. 5.

Lib. 1. cap. 7. p. 144. 150.

carry the greatest conveniency to those places, in which they are found. So they have rendred חמו *Deut.* 33. 3. *they sate down*, which is the usual notion of the *Arabic* Theme חכה *accubuit*, and well expresseth the posture of learners. גלל, *Ezra* 5. 8. they make to signifie *great*, [אבן גלל *great stones*] which import must be acknowledged to the *Arabic* גלל *magnus, crassus fuit*. And so must that signification of אשר *he commanded*, *Est.* 1. 10. and that of אלוף *a friend*, expressed very fitly in *Prov.* 16. 28. and 17. 9. and derived from אלף which with the *Arabians* is *copulare, conjungere:* as *De Dieu* observes in *Psal.* 55. 14.

See De Dieu in locum.

In fine, that diverse of the *Hebrew* Themes had antiently, as more Conjugations, so more significations, then now they have, appears from their *Derivatives*, some of which are used in such acceptions, as have no affinity with any one, which their Theme still retains, but flow from some other which is lost; to the restoring of which the *Arabic* is most likely to contribute. Thus it helps סכן to that sense, *pauper, miser fuit*; the print of which remains in מסכן, *Eccles.* 4. 13. *indigus:* ענה to *studium rei alicui impendit*, of which some footstep is to be seen in עינין *occupatio, negotium.*

gotium. And lastly, שכם to *remunerare, donare*; a memorial of which is preserved in שכם *portio*, found *Gen.*48.22. By which means the particular significations of these *Derivatives* are cleared and confirmed.

III. The *Arabic* Tongue must explain to us those *Arabic words* which occur in the Scripture. Such are כיון *Amos* 5. 26. *Saturnus*: גד *Gad*, and מני *Meni*, *Isai.* 65. 11. of which see Mr. *Selden de Diis Syris, Syntag.* 1. *c.* 1. and Mr. *Pocock in Notis ad Specimen Hist. Arab.* p. 89, 92. who in *pag.* 203. makes אלקום also in *Prov.* 30. 31. to be borrowed from the *Arabians*, with whom it is as much as *populus*; and so the sense there will be, מלך אלקום עמו, *a King with whom is his People*, reckoned as *one of the things which are comely in going.*

IV. By the help of this Language those many *Arabisms* which are in Scripture may be discerned, and divers words cleared, which are reputed anomalous, from the transposition of letters, the quiescence of the אוי, their redundance, defect, or promiscuous use; which yet are regular and usual in the *Arabic*; and were, it may be, of old in use in the *Hebrew* too; which, no doubt, as well as other Tongues, permitted

mitted different ways of writing and speaking the same words in various places and ages. Whence Mr. *Pocock* hath offered an excellent Conjecture, that many of the various Lections in the *Hebrew* (textual and marginal) grew hence, That where the words in the Text seemed to be of a courser Dialect, or of a form then less in use, the *Scribes*, who were to see to the correct writing of the Copies, set down in the margin, over against those words, a more pure and usual form, or such as was more established by Grammar Rules, whereby they would have them pronounced. Which yet is not to be accounted the indication of any Error, or Corruption, or the bringing in of any thing new. For if a Prophet, who was an *Ephraimite*, had written שבולת *Sibboleth*, and a Scribe of *Jerusalem* would have it be read *Shibboleth* with *Shin*, he had not corrupted the Text. The matter would come all to one, and the sense remain inviolate. Therefore, though some words comply not with the Precepts given by Grammarians, which are conformed onely to the examples of the Bible, and not to the whole extent of the *Hebrew* Tongue, of which since we have no more monuments, we may well be ignorant of much of the ancient *Hebraism*: yet such words

In Not. Miscel. cap. 4.

are

are not presently to be rejected as faults and mistakes. Of this sort are חמסיתים 2 *Kings* 11.2. and המאיות *v.* 4, and 9. החמי *chap.* 13. 6. and ויור *v.* 17. שיומות *chap.* 14. 6. Of all which the excellent Author, last mentioned, hath given a Reason from the Analogy of the *Arabic*; and further shewn, since ו there, in the middle of Quiescents, is turned into א, how we come to finde קאם *Hos.* 10. 14. ראסה *Zechary* 14. 10. שאטים *Ezek.* 28. 24. כארו *Psa.* 27. 17. from קום, רום, שוט, נור.

Other *Arabisms* are observed by *Hottinger*, as מבי 1 *Kings* 21. 21. מקללוו *Jer.* 15. 10. אבוא *Isai.* 28. 12. התפקדו *Numb.* 1. 47. In Grammatica Harmonica, pag. 155.

V. Hence a fair account may be given of the consonancy of divers *quotations* in the New Testament to the *Hebrew* of the Old, though they be cited out of the *Greek* Version, which is commonly thought in those places to disagree from the *Hebrew* Text, as we have received it: which *Text* may herewithall be *vindicated* from any such Alterations, or various Lections, as some fancy to have happened to it in those instances. Thus בעלתי בם *Jer.* 31. 32. which we translate, *I was an Husband to them*, the *Seventy* (and after them the Apostle in *Heb.* 8. 9.) render ἠμέλησα αὐτῶν. See Pocock, not. Miscel. cap. 1, 2, 3.

And

And to the same sense the *Syriac Interpreter:* these following the *Arabic* use of נעל *fastidire, nauseare,* though in that Tongue it also signifie *dominum esse, & maritari.*

So לא יחיש *Isaiah* 28. 16. [in our Translation, *Shall not make haste*] is turned by the *LXX.* Οὐ μὴ καταισχυνθῇ, and so expressed by *Peter,* 1 *Pet.* 2. 6. and by *Paul; Rom.* 9. 33. and 10. 11. Οὐ καταισχυνθήσεται, *Shall not be ashamed,* because חוש (as the *Arabic* informs us) signifies as well *to be ashamed,* as *to make haste;* and likewise *to fear:* which last sense both the *Chaldee* and *Syriac* express in that place.

Again, ראו בגוים והתמהו תמהו in *Hab.* 1. 5. of which later Interpreters have given this sense, *Behold ye among the heathen, and wonder marvellously;* according to the *LXX,* and the Apostle in *Acts* 13. 41. have a different import: *viz.* Ἴδετε καταφρονηταί, καὶ θαυμάσατε, καὶ ἀφανίσθητε· *Behold, ye despisers, and wonder, and perish.* And that because they took not בגוים for a compound word, as others since have done, but for a simple one, descended from בגא *injurius fuit, superbe vel insolenter se gessit,* which is retained in the *Arabic:* in which Language תמה also signifies *to be corrupted,* and *altered for the worse,* whence it

it is rendred by ἀφανισθῆναι, *perish.*

Further, in *Hab.* 2. 4. עפלה commonly rendred *is lifted up*, by the *LXX*, and the Apostle in *Heb.* 10. 38. is expressed by ὑποστείληται, which imports *a drawing back*, or *being remiss*, a sense well agreeing to the Verb עפל, as may appear from the *Arabic.*

He, that desires to see these Observations more largely prosecuted, may consult the accurate Author of the *Nota Miscellanea* before cited; and learn moreover from him, how קו *Psal.* 19. 5. may signifie φθόγγος, as the Apostle (after the *LXX.*) represents it *Rom.* 10. 18.

VI. Skill in this Language is requisite to the understanding of the *Arabic Versions* of the Old and New Testament, which conduce to the clearing of the genuine sense of Scripture; as *Hottinger* shews at large in his *Analecta*, *Dissert.* 2. and 6. What use *Beza* and *De Dieu* make thereof, may be seen in their Annotations.

VII. An Insight into the *Arabic* may contribute much to *Historical purposes.* As,

1. To *explicate* those *Rites* and *Customs* of the ancient *Arabians*, which Scripture hath frequent respect to; as may appear from many Instances, mentioned in the sixth

sixth Chapter of this Treatise, concerning the usefulness of History. And particularly from *Ezek.* 21. 21. To which place Mr. *Pocock* hath given light, by acquainting us with the *Arabian* manner of *Divination*, used by them when they were to take a journey, marry, or perform some other business of great moment. They had three *arrows* in a little vessel, upon one of which was written to this effect, *My Lord hath bidden me*; upon another, *My Lord hath forbidden*; the third had no mark. He, that went to consult, pulled out one of these; if it happened to be the first, then he went forward chearfully, as if he had been admonished by God; but if the second, he desisted; if the last, which was without any writing, he put it in again, till he should be directed by the coming forth of one of the other. And here it may be noted, that קלקל commonly rendred by *tersit*, *Hierom* explains by *commiscuit*, which comes near the *Arabic* notion of the same word, *commovit*, *agitavit*; which sense it seems to have here in the place mentioned, from their agitation and confused mingling of their lots or arrows. *He shaked together the arrows*: not, *he made them bright*.

In Notis Specim. Hist. Arab. p. 327.

2. To understand those *Arabic* writings, which illustrate the *Ecclesiastical History*

History, both of *Jews* and *Christians*. See *Hotting. Analect. Dissert. 6. p. 257. 292.* and his *Histor. Orient. l. 2. c. 2.* and others, which declare the rise and success of *Mahometism*, its Principles and Constitutions; acquaintance with which may have no small influence upon the right explication of *Daniel*'s Prophecy, and of the *Revelation*: and give this further advantage (as the same Author (*a*) takes notice) of discerning what Doctrines and Rites crept into the Church, after the obtaining of that Religion in the world; as, the worshipping of Angels, the Invocation of Saints, the superstitious Consecration of creatures, the Mass, with many others diligently observed from the *Mahometans*.

Plurimi Orientis Christiani sermone hoc, ipsis vernaculo, multa condiderunt, quæ ad varias Ecclesiæ vices casusque dignoscendos, & sacram Historiam, splendidam universis facem accendant. Mr. Greaves in Orat. de Ling. Arab. p. 17.

(a) Smegm. Orient. l. 1. c. 3. p. 54.

So much may suffice to evince the *Utility* of this Tongue, which doth not more urge, then its *facility* invites to the study of it. For *Erpenius* (*b*) (who well knew it, as being the great restorer of it in these Western parts) commends it as much easier then *Greek* or *Latine*, yea, or *Hebrew*, being almost unacquainted with its difficulties, anomalies, and mutations of points. So that there are scarce so many irregular words in all this Language, as are in one only book of the Old Testament.

(b) Cited in Proleg. Bibl. Polygl. See M. Greaves's Orat. de Ling. Arab. p. 19.

I shall conclude the whole matter with

the words of that excellent Professor of the
Not. Mil. p. 12. *Arabic* Tongue at *Oxford*, whose great skill therein renders his testimony of no small weight, where he speaks thus concerning its usefulness. *Ego vero, si quid censeam, Theologo adeo utilem existimo, ut si Textum Hebraicum aliquando penitius excutere necessarium ducat, ea sine manifesto veritatis præjudicio, ne dicam dispendio, carere non possit.*

CHAP. II.

Of the Usefulness of Rhetoric.

SECT. I.

Of Rhetoric in general.

RHetoric is useful for a Minister of the Gospel,

I. To discover the *Tropes*, *Figures* and *Elegancies*, which are in the Original; which those that are unlearned cannot discern nor unfold.

II. To deliver his minde in *good words*, in apt or congruous phrases and expressions, yet without affectation or ostentation (which *Paul* calls *wisdom of words, that make the cross of Christ of none effect*, 1 Cor.

1 Cor. 1. 17.) but to Gods glory, the Churches profit, and edification.

There are three grounds thereof,

1. *Eloquence* is a *Gift of God*, bestowed upon many of his dear *servants*, as we may observe,

1. In the *Prophets*, and others in the *Old Testament*.

Aaron was a good Orator, *I know* (saith God of him to *Moses*) that *speaking he can speak*] that is, well and eloquently. Ainsworth. *Exod.* 4. 14. and *he shall be to thee for a Mouth*] or, thy spokesman unto the people. God gave *Moses* a spirit of Government, and *Aaron* a faculty of Speech. *Job* in his book far exceeds all the Poems of the *Greeks*, and *Latines*, *Ornatu, gravitate, & majestate*. So many excellencies of words and sentences can scarce be found elsewhere. This is observed, that the Poetical parts of Scripture are written in a lofty and elegant Stile. *Job* stretched all the veins of his wit in an eloquent way, to express the greatness of his grief. See River's Isagoge ad Scripturam, cap. 21. Annot. in Job. 10. 3.

Solomon sought out pleasant, acceptable, delightful words, *Eccles.* 12. 10. that might both please and profit, tickle the ear and take the heart.

Isaiah was endowed with the *Tongue of the Learned*, not only for spiritual in- Isa. 50. 4.

struction and seasonable consolation, but for apt and elegant elocution also. Some learned men, who have read *Isaiah* and *Cicero*, and compared them together, gave *Isaiah* the preeminence by far for Eloquence: as the Noble and Learned *Philip Mornay*, *De verit. Religionis* cap. 26. testifies: that whosoever reads them both will say, What is *Cicero* to *Isaiah*?--Then speaking of the Oration of *Æschines*, inveighing against *Demosthenes* (which *Tully* so much admired) he appeals to those that read both, what Eloquence, vehemency, or sublimity is there in that, in respect of the words of *Isaiah*, threatning the *Jews*, cap. 1,2,3, &c.---*Hear, O heavens, and give ear, O earth, &c.*

See *Franciscus Picus Mirandula* (a man well able to judge) in *lib. 2. de stud. Philos. cap. 2.* and *Theodorus Bibliander* of the Elegancy of *Isaiah*, *cap.* 25. as cited by *Rivet* in his *Isagoge ad Scripturam*, *cap.* 28. and *Budæus de Asse*, *lib.* 5. *fol.* 292.

2. This may be observed in the *Apostles*, and others in the *New Testament*.

Acts 14, 12. *Paul* was ἡγούμενος τοῦ λόγου, a *Master of speech*. The *Lycaonians* called him *Mercury*, whom they feigned to be the Interpreter of the will of their Gods, because *Paul* here appeared to be the chief speaker. There is

as

as good *Rhetoric* found in *Paul*'s Epiſtles, as in any Heathen Orator whatſoever: and ſome account the Eloquence of *Cicero* and *Demoſthenes* but dull ſtuff to his Elegancies.

Beza in 2 *Cor.*11.6. prefer'd *Paul* before *Plato* in *grandiloquence*, before *Demoſthenes* in δεινότητι, before *Ariſtotle* and *Galen* in exact *Method* of *Teaching*.

Paul affected plainneſs in condeſcending to vulgar capacities, yet he could *play the Orator* excellently when he pleaſed; and did ſometimes, (which ſome have obſerved) as *at Athens*, *Act.*17.22. and *before King Agrippa*, *Act.*26.2. and in *perſwading to unanimity*, *Phil.* 2.1,2. *to unity*, *Eph.* 4.1. to 7. *to charity*, 1 *Cor.*13. in *ſetting forth his ſufferings*, 2 *Cor.* 11. 23, *&c.*

Apollos was an Eloquent man, ἀνὴρ λόγιος *vir dicendi peritus*, *Act.*18.24. and *mighty in the Scriptures*.

The *Corinthians* were enriched ἐν παντὶ λόγῳ, 1 *Cor.*1.5. *in all ſpeech* (or *utterance*); that is, as ſome interpret it, not in affected ſtrains of *Rhetoric*, but in a gift of holy Eloquence (ſuch as *Apollos* is commended for) which is a piece of a *Chriſtians* riches. See Annot. in 1 Cor.1.5.

3. This is alſo obſerved, that after the

Apostles Times the Church had always *eruditos & eloquentes Doctores*, learned and eloquent Teachers, (as saith *Aretius*) *ex Oratorum numero conversos*. *Cyprian* was first a *Rhetorician*.

Problem. loc. 118. pag. 375.

Clark's Lives.

Great *Encomiums* are given of the *Greek* and *Latine* Fathers for their Eloquence. *Hierom* stiled *Eusebius*, Bishop of *Cæsarea*, for his Eloquence, *Romani eloquii Tubam, the Trumpet of Roman elocution*.--He saith that *Lactantius* was *quasi fluvius* Tullianæ *Eloquentiæ, He flowed with Eloquence, as* Tully *himself*. It is said of *Gregory Nazianzen*, that the true beauty of his soul did shine forth in his Eloquence, *Rhetoric* being both his companion, and servant. *Chrysostome* was a golden-mouth'd Preacher, *Mellitissimus Christi Concionator*. He was so admired for his Eloquence, as that the people said, *Satius esse solem non lucere, quam Chrysostomum non docere*, "We had better want the "sun, then the preaching of *Chrysostom*. *Ambrose* had an Eloquent Tongue.

4. This is observable in *Modern Divines*. Some of which have excel'd herein, as *Melanchthon*, *Calvin*, and *Viret*, whose singular Eloquence, and skill to work upon the affections, *Zanchy* greatly admired.

2. *Ground*.

2. *Ground.* Eloquence may be of good uſe for *Perſwaſion* (by ſoft and oily inſinuations) and for working upon the affections, and to ſet a Luſtre and an Edge on the Truthes and Meſſages of God. *Lactantius* ſaid, *Magis creditur ornata veritati*, "Truth the more decently it is trim-"med, the more readily it is embraced. Good Matter, clothed with good Language, is ordinarily more acceptable and taking. Experience ſhews that Eloquence is an excellent inſtrument and aſſiſtant to the *Truth*, when rightly uſed; but when abuſed, it is potent and prevalent for the adverſe party. Eloquent *Apelles* was as effectual a *Propugner* of the Goſpel, as ever *Tertullus* the Orator was an *Oppugner* of the ſame.

Obſerve Gods bleſſing upon Eloquence or Elocution rightly uſed. *Auguſtine* confeſſeth that he was *converted* by the *Eloquence* of *Ambroſe*, *Veniebant in animum meum cum verbis quæ diligebam etiam res quas negligebam*, ſaith he in his *Confeſſions*. *Ambroſe* his eloquent Tongue touched *Auguſtine*'s heart with the knowledge and love of the Truth. Lib. 5 cap. 14.

Peter Viretus (as the Writers of his Life relate) was ſo exceeding Eloquent, that he drew many to be his Hearers, who

were no friends to Religion: and they were so chained to his lips, that they never thought the time long, wherein he preached, but always wished his Sermons longer.

Acts and Mon. Mr. *Fox* reports of Mr. *Rogers*, and Mr. *Bradford*, Martyrs, that it was hard to say, whether there was more force of Eloquence and utterance in their Preaching, or Holiness of life and conversation in them.

But when men *abuse Rhetoric*, or use it for *ostentation*, or vain-glory, not to woo souls to *Christ*, but to win credit to themselves, then God often blasts it; and it looseth its lustre, savor, vigor, and efficacy.

3. *Ground* of the Use of *Rhetoric* for a Minister is this, The holy *Scriptures are full* of *Rhetoric*, of *Tropes*, and *Figures*. Many passages in Scripture must be Tropically or figuratively understood: else *Circumcision* must be really Gods *Covenant*, *Gen.* 17. 13. and the *Lamb* must be the Lords *Passover*, *Exod.* 12. 11. *Bread* and *wine* must be *flesh* and *blood*, *Matth.* 26. 26,28. *kine* and *ears* (of corn) must be *years*, *Gen.*41.26. *Christ* must be a *door*, *Joh.*10. 7. and a *vine*, *Joh.*15.1. and the Prophets *hair* must be *Jerusalem*, *Ezek.*

5,5.

5.5. and the *Image* muſt be the *Calf*, *Exod.*32.19.

The interpreting of *improper* or Tropical Expreſſions *in a proper ſenſe* hath (as *Glaſſius* well obſerves) occaſioned uncouth and *abſurd Opinions*: as that of the *Anthropomorphites*, who attributed a real body and members to God: and many *Jewiſh fables*. Yea that deep-rooted perſwaſion the Diſciples had of *Chriſts Temporal Reign* grew from their underſtanding thoſe Prophecies of the kingdom of the *Meſsiah* according to the proper and genuine import of the words, in which the majeſty and greatneſs of it is ſet forth by *Metaphors* taken from the condition of earthly Kingdoms. Præfat. Rhetor. Sacr.

Hence it is that many *Speeches* of *Chriſt* were *miſtaken*, becauſe Metaphorical and improper: as when he bid his Diſciples take heed of the *Leaven* of the *Phariſees* and *Sadduces*, they underſtood him without a Metaphor, *Matth.* 16. 6; but he corrects their miſtake *ver.* 11, 12, then they ſaw *Leaven* was to be taken in a borrowed ſenſe for *Doctrine*: ſo when he ſpake to the *Jews* about *deſtroying the Temple*, *Joh.*2.19.20, meaning his body, *ver.*21. and giving his *fleſh* to *eat*, *Joh.* 6. 51, 52, to *Nicodemus* of being *born again*,

Joh.

Joh. 3. 3, 4. to the woman of *Samaria* about *living water*, *Joh.* 4. 11, 12, 14, 15. and *ver.* 32, 33, 34. and to his Disciples concerning the *Meat* he had to eat: as also touching *Lazarus* his *sleeping*, *Joh.* 11. 11.

All these mistook the intent of *Christ*, because they understood him without a Trope, not attending to the secondary signification of his words.

Hereunto I may add the Testimony of Master *Perkins* upon *Hebr.* 11. 12. *pag.* 93, 94. *Rhetoric* (saith he) is a good, warrantable and lawful Art; because the Holy Ghost useth *Rhetoric* much in Scripture. Many of *Pauls* Epistles, of *Christs* own Sermons, and of the Prophets, especially *Isaiah*, have as much and as elegant *Rhetoric* in them, as any Writers in the World: and, beside all other virtue, and divine Power in them, they do even for Figures, and Ornaments of Art, match any Orators, that have written in the *Latine*, or *Greek*.——Every approved Rule of *Rhetoric* may be illustrated out of the Scriptures——and that the Scriptures of the Old and New Testament are the Fountain of *Christian* Eloquence, *&c.*—— that they are filled with the most excellent Learning in all kinds: and you may finde in them as excellent Patterns, and Pre-

Presidents of Eloquence, as are to be found in any Author in the World.—— They that deny liberty to a Minister to use Eloquence in preaching the word, which the Holy Ghost used in penning of the Scripture, they pull out of the hand of the Minister one of his weapons; and out of the wings of the Scripture one of her feathers.

But humane Eloquence must be prepared, as the *Midianitish-women* taken in war by the *Israelites* were to be purified, before they might marry them. See *Deut.* 21.11,12,13. it must be brought home to Divinity, and be *pared* and *shaved* with spiritual Wisdom, and then it may lawfully and profitably be used:—— for it is a Damosel to Divinity, but not her Mistress.

Budæus saith, *Ego quidem certe in ea sum opinione, ut existimem Tropos Oratorios multo sublimiores, efficacioresque in sacra lectione inveniri, quam in priscorum Gracorum Latinorumve monumentis; possequè Oratoriam Phrasim fieri ea lectione multo locupletiorem.* He thought that Oratory may be much improved, and enriched by reading of the Scripture, since it hath loftier Tropes, then any other writings. De Asse lib. 5. fol. 292.

Here it may not be amiss to shew that the

the holy Scriptures afford instances of the most Tropes and Figures in *Rhetoric*.

SECT. II.

Of Tropes.

FIrst the *Kinds*, of them which are four:
1. A *Metonymie*, 2. *Irony*, 3. *Metaphor*, 4. *Synecdoche*.

Secondly, the *Affections* of them, which are four also:

1. *Catachresis*, 2. *Hypebole*, 3. *Metalepsis*, 4. *Allegoria*.

First, Of the *kinds* of Tropes.

A *Trope* is an Elocution, whereby a word is changed from the proper or native Signification to another, for ornament sake. Tropes are *condimenta orationis*.

I. Of a *Metonymie*, which is fourfold, *scil*: 1. of the *Cause*. 2. *Effect*. 3. *Subject*. 4. *Adjunct*.

Of the *Cause* 1. of the *efficient*. and that either 2. of the *matter*.

1. Instances of a *Metonymie* of the *efficient*, when the *Author*, or *Inventor*, is put for the *thing effected*:

As *Ancestors* for their *posterity*, as *Japhet* and *Shem*, Gen. 9. 27. *Jacob* and *Israel*, Psal. 135. 4.

—*Moses*

—*Moſes*, and the *Prophets* are put for their *books* and *writings*, Luk. 16. 29, 31.

—The *Spirit* is put for a *Revelation*, or *Doctrine*, 1 Joh. 4. 1. 1 Cor. 14. 32.

—The *Holy Ghoſt* is put for the variety of *Gifts* in men for the edification of the *Church*, Joh. 7. 39.

2. Of a *Metonymy* of the *matter*, when the name of the Matter is put for that which is made of it:—as *Duſt* for a *Man*, Gen. 3. 19. and 18. 27. 2. materiæ

—And *Seed* for a *Son*, Gen. 4. 25. 2 Sam. 7. 12.

2. Of a *Metonymy* of the *Effect*, when the Efficient is ſignified by the Effect. Thus *God* is ſaid to be our *Reward*, Gen. 15. 1. our *Life*, Deut. 30. 20. *Light*, Pſal. 27. 1. *Strength*, *Pſal.* 18. 1. becauſe he is the Author, or Cauſe of theſe. 2. effecti.

—The *Devil* is ſaid to be *dumb*, Luc. 11. 14. and *a ſpirit of infirmity*, Luc. 13. 11. becauſe he made dumb and infirm.

—Thus *Faith* is our *Victory*, 1 Joh. 5. 4. *i. e.* the Means and inſtrument of it.

—*Wine* is ſaid to be a *Mocker*, and *ſtrong drink* is *raging*, Prov. 20. 1. becauſe it makes men ſo.

—Thus *Bread* is put for *Corn*, the matter of it, *Iſa.* 28. 28.

3. Of a *Metonymy* of the *Subject*, when 3 ſubjecti.

when the Name proper to it is brought to signifie the *Adjuncts* of it.—Thus the *Place* is put for the *Inhabitants*, as *Jerusalem*, *Judea*, and *the Region about Jordan*, Matth. 3. 5.

—*Heaven* for *God*, who dwels in *heaven*, Psal. 73. 9. Matth. 21. 25. Dan. 4. 26.

—*House* is put for *children*, or *off-spring*, Exod. 1. 21. 2 Sam. 7. 11.

—For *family*, Act. 10. 2. Luc. 19. 9.

—*Sea* is put for those that *coast* or *dwell* by it, or *trade* upon it, *Isa.* 60. 5.

—Thus *Princes*, and *Governors* are put for their *jurisdictions*, Matth. 2. 6. which place, thus understood, is best reconciled with *Micah* 5. 2. for so the *Princes*, and the *Thousands of Judah* come both to one.

—The *Cup* is put for the *Wine*, 1 Cor. 11. 25. *Continens pro contento.*

—*Power over the head* is put for a *Veil*, the *sign* of it, 1 *Cor.* 11. 10.

a *Adjuncti-* 4. Of a *Metonymy* of the *Adjunct*, when subjects are signified by the Names of their Adjuncts. Thus

—*Adjuncts* are put for their *Objects*: so *God* is said to be our *fear*, *dread*, *praise*, *confidence*, *hope*.

—*Christ* is called the *desire of all Nations*, Hagg. 2. 7.

—The

—The *Sign* is put for the *thing signified*; as the *anointing* for the *priesthood*, Numb. 18.8.

—*Bread* and *wine* for *Christ's body* and *blood*.

—To *sit* is put for to *teach*, Matth. 23.2. and to *rule*, Psal. 110. 1. 2 Thes. 2. 4. that being the posture of Teachers, *Matth.* 26.55. and of Judges, *Judg.* 5.10.

—*To lift up the hand* is put for { to *swear*, Gen. 14. 22. Revel. 10.5,6. to *pray*, Psal. 28.2. and 63.5.

—Thus the *Scepter* is put for the *Kingdom*, Gen. 49.10.

—The *Sword* for *Magistracy*, Rom. 13.4.

—The *Keys* for the *power* of the *Church*, Matth. 16.18,19.

—The *Abstract* is put for the *Concrete*, as *wickedness* for the *wicked*, Job 5. 16.

And *righteousness* for *righteous*, 2 Pet. 3.13. { The Names of *Virtues*, and *Vices*, are put for the *persons*, to which they are adjoyned.

Paul was was called λοιμὸς Act. 24.5. a *pest*, for a *pestilent fellow*.

—Thus *pride* is put for the *proud* man, or city: as *Babylon*, Jer. 50.31. *Behold I am against thee, O pride.*

—*Days*

—*Days* denote *Old men*, Job 32. 7. —Thus *Time* is put for *Things* hapning or existing in it, 1 *Chron.* 29. 30. —the *Times* that went over *David* signified the various *occurents*, that fell out in his Time, See 2 *Tim.* 3. 1, &c.

—And a *day* is put for some remarkable { *good*, as *Hos.* 1. 11. *the day of Jezreel:* or *evil*, as *Job* 18. 20. *the day of the wicked.* Ezek. 21. 29. and 22. 14.

—Thus *joy* is put for *Heaven*, the place of it, *Mat.* 25. 21, 23.

Ironia. The second *Trope* is an *Irony*, which is a Speech by Contraries; when it is sharp, or biting, it is called a *Sarcasm.*

This is used,

1. By *God* himself to *Adam*, *Genes.* 3. 22. *Behold, the Man is become as one of us*, &c. —to *Israel*, Judg. 10. 14. —*go, and cry to the gods whom ye have served*; which was an *Ironical* upbraiding of them for their Idolatry. See the like in *Jer.* 22. 23. *Amos* 4. 4.

2. By *Christ* to the Pharisees, *Mark* 7. 9. —*full well ye reject the Commandments of God*; he means, they did very ill in so doing: —and to his Disciples, *Matth.* 26. 45. *Sleep on, and take your rest.*

Beza.

3. By *good Men*, as *Elijah* to the Worshippers of *Baal*, 1 *Kings* 18. 27. and *Job*

to

to his self-conceited Friends, *Job* 12. 2. and 26. 2, 3. *Solomon* to the young man, *Eccles.* 11. 9. *Paul* to the *Corinthians*, 1 *Cor.* 4. 8.

The third *Trope* is a *Metaphor*, when the like is signified by the like. It is a Similitude contracted to one word. 3. metaphor

—So Eyes, Hands, Feet, Grief, Laughter, Repentance, and other Parts, Affections, Actions, and Adjuncts of the Creature, especially of Men, are attributed to God by a kinde of Similitude.

—So *God* is called *a Rock, Buckler, Horn, high Tower*, Psal. 18. 2. *a Sun*, and a *Shield*, *Psal.* 84. 11. *a fountain of water*, *Jer.* 2. 13. *a consuming fire*, *Heb.* 12. 29. *a husbandman*, *Joh.* 15. 1.

---So *Christ* is call'd *a Shepherd, a Door, a Lyon, a Lamb, a Vine--a bright morning-Star*, *Rev.* 22. 16. *a foundation-stone*, *Isa.* 28. 16.

—So the *Spirit*, and the *graces* and *operations* of it are set forth by *water*, John 4. 10, 14. and 7. 38, 39.

—and by *fire*, Matth. 3. 11.

—Yea, all the *Mysteries* of the Gospel, and what ever is spiritual, is Metaphorically expressed in the holy Scripture; as *Repentance*, by *washing*, Isai. 1. 16. by *circumcising the foreskin of the heart*, Jer. 4. 4.

Faith by *eating Christ's flesh*, and *drinking his blood*, John 6. 47, with 54. *Pardon of sin*, by *blotting it out*, Isai. 43. 25. and by *God's casting it behinde his back*, Isa. 38. 17.

See many Instances together in *Mat.* 16. 18, 19. 2 *Cor.* 10. 4. *Eph.* 6. 14, to 17. *Revel.* 3. 18.

—So the *Church* is called *God's house*, 1 Tim. 3. 15. *God's Husbandry*, 1 Cor. 3. 9. the *righteous* are called *Wheat*, Mat. 3. 12. *Jewels*, Mal. 3. 17. *Sheep*, Joh. 10.

—The *wicked* are called *Dogs*, *Swine*.

—*Seducers* are called *Wolves*.

—The *Devil* a *Serpent*, a *Lion*.

—The Scripture sometimes gives the *parts* and *properties* of *Men* to other things, and so represents them as persons; as *hands* to the *Spider*, Prov. 30. 28. *mourning* and *weeping* to the *Ground*, Job 31. 38. Joel 1. 10.

—Thus *blood* is said to *cry*, Genes. 4. 10. the *pastures* to *shout* and *sing*, Psal. 65. 13.

—the *trees* to *clap their hands*, Isai. 55. 12.

—the *waters* to *see* and *be afraid*, Ps. 77. 16

Add *Psal.* 19. 1, to 6. *Isai.* 59. 14.

Synecdoche. The fourth *Trope* is a *Synecdoche*, which is fourfold: Of the { 1. *Genus*. 2. *Species*. 3. *Whole*. 4. *Part*.

F. A

1. A *Synecdoche* of the *Genus*, when the *Genus* is put for the *Species*, or a *General* for a *Particular*. So *the living*, Gen. 3. 20. and *all flesh*, Luke 3. 6. Rom. 3. 20. and *every creature* is put for *all men*, Mark 16. 15. Col. 1. 23. 1. genus

—Thus a *common Name* is used κατ' ἐξοχὴν for a *proper*; as *the seed of the woman*, and *the Son of man*, for *Christ*. A *Prophet* for *Moses*, Hos. 12. 13. —*the river* for *Euphrates*, Gen. 31. 21. Josh. 24. 2, 3.

2. A *Synecdoche* of the *Species*, when the *Species* is put for the *Genus*, or a *Particular* for the *General*. 2. species

—So the *Greeks* are put sometimes for all the *Gentiles*, in opposition to the *Jews*, Rom. 1. 16. and 2. 9.

—*Bread* for all kinde of *food*, Gen. 3. 19.

—*Peace* is put for *all good things*, { Temporal, *Ps.* 122. 6, 7. and Spiritual, *John* 14. 27. *Rom.* 1, 7.

—The *washing* one anothers *feet*, for the whole exercise of *love* and *humility*, John 13. 14.

—*Removing of mountains*, for performing any thing *difficult*, and seemingly *impossible*, Mat. 17. 20.

3. A *Synecdoche* of the *whole*, when that is put for a *part*. Thus the *World* is put for the *Roman Empire*, Luke 2. 1. or for the 3. Tobias.

Land of Canaan, as some understand *Rom.* 4. 13. —for the *Gentiles*, in opposition to the *Jews*, Rom. 11. 11, 12. 1 John 2. 2. —*All* in Scripture is often taken for *some of all sorts*, distributively; not collectively, for *all of every sort*. 1 *Tim.* 2. 4. Thus *God will have all men to be saved.* —So *Gen.* 7. 14. *Mat.* 4. 23. *Luk.* 11. 42. —Thus the *plural Number* is used for the *singular*, as *sons* for one *son*, Gen. 46. 23. *daughters* for one *daughter*, vers. 7. that was *Dinah*, vers. 15. —*Thieves* for one of them, *Mat.* 27. 44. with *Luke* 23. 39, 43. —The *Prophets* (Acts 13. 43.) for one of them, *scil. Habakkuk*, chap. 1. 5.

4. A *Synecdoche* of the *Part*, when a *part* is put for the *whole*; as *soul* (Gen. 46. 26, 27. Rom. 13. 1.) for *the whole man*. So is *the body*, Rom. 12. 1. and *the blood*, Mat. 27. 4. and *the heads*, Prov. 11. 26. The *roof* is put for the *house*, Mat. 8. 8. —*Gates* for *a City*, Gen. 22. 17. —The *singular Number* is put for the *plural*, as *Man* for *Men*, Job 14. 1. and *beast* for *beasts*, Eccles. 3. 21. —Thus a *certain number* is put for an *uncertain*, that is the usual Phrase of Scripture; as *Job* 5. 19. *in six troubles, yea, in seven*, i. e. *in many*. Amos 1. 3. Prov. 24. 16.

24. 16. 1 Sam. 2. 5. Jer. 15. 9. Eccles. 11. 2. Revel. 4. 5. Zech. 3. 9.

So much of the kinds of *Tropes*.

Secondly, The *Affections* of *Tropes* follow, which are four.

I. A *Catachresis*, which is a harsher or more strained manner of speech, that seems to come in *vi*, *non precariò*.

—Thus *wings* are put for *beams*, *Mal*. 4. 2.

—So the *Priests* are said to *prophane* the Sabbath, *Mat*. 12. 5.

—The *Israelites* savour to *stink in the eyes* of *Pharaoh*, *Exod*. 5. 21.

—Thus the people are said to *see the thundring* as the *noise* of the trumpet, *Exod*. 20. 18. and *John* to *see the voice* that spake with him, *Rev*. 1. 12.

II. An *Hyperbole*, which is the boldness of a Trope coming into one extreme, either by { *Amplification* or *Extenuation*.

1. By way of *Amplification*, when our speech increaseth the thing, or is above it, which is called *Auxesis*.

—Thus *Abraham*'s *seed* are said to be like the *dust of the earth*, *Gen*. 13. 16. and the *stars* of Heaven for number, *c*. 15. 5.

—*Jacob* is said to *hate Leah*, that is, to love her less then he did *Rachel*, *Gen*. 29. 30, 31. *Luke* 4. 16. with *Mat*. 10. 37.

—*Saul* and *Jonathan* are said to be *swifter then Eagles*, and *stronger then Lyons*, "2 *Sam.* 1. 23."

—Thus it is said, that in *Solomon*'s days "*silver was as stones*, 1 *King.* 10. 21, 27. —That *the world it self could not contain the books, if all was written, which Jesus did*, *Joh.* 21. 25."

—That *David* made his *bed to swim*, *Psal.* "6. 6. —That *Job washed his steps in butter*, and the *rock poured him out rivers of oil*, "*chap.* 29. 6. See the like in *Deut.* 32. 13. "*Gen.* 49. 11. *Judg.* 5. 5.

—That our light affliction, *&c.* works for 2 Cor. 4. 17. us καθ' ὑπερβολὴν εἰς ὑπερβολὴν, an exceeding excessive eternal weight of glory. But, as one saith, *Nec Christus, nec cœlum patitur Hyperbolen*, Here it is hard to Hyperbolize.

μείωσις. 2. By way of *Extenuation*, when our speech lessens the thing, or is beneath it, which is called *Meiosis* or *Tapinosis*. So *David* calls himself a dead *dog*, a *flea*, 1 *Sam.* "24. 14. —a weak despicable person. So "did *Mephibosheth*, 2 Sam. 9. 8."

—God *takes no pleasure* in wickedness, "*Psal.* 5. 4. *i. e.* he abhors and abominates it. —*Lazarus sleeps*, he means, is dead, "*John* 11. 11.

"—God chooseth things that *are not*, 1 *Cor.* 1. 28.

1. 28. *i. e.* that are of ſmall eſteem, or of no account.

III. *Affection* of a Trope is *Metalepſis*, that is, the multiplication of a Trope in one word, *Pſal.* 85. 1. Thou haſt been favourable unto thy *land*—the *land* is put for *Judea*, by a Synecdoche of the *Genus*, and for its *inhabitants* by a Metonymie of the Subject. 3° Metalepſis.

—So *Gen.* 3. 15. the *ſeed of the woman* is by a Metonymie of the Matter, put for her off-ſpring, and by a Synecdoche of the *Genus* for Chriſt.

IV. *Affection* of a Trope is an *Allegory*, that is the continuation of a Trope, when more Tropes of the ſame kind are put in a ſentence, as in *Ezek.* 16. 3, &c. *Eccleſ.* 12. 2, to 7. Here is a contexture of Tropes, *Prov.* 5. 15, 16, 17. 1 *Cor.* 3. 6, to 16. *Eph.* 6. 11. *Rom.* 11. 16. 4° Allegoria.

—The *whole book* of the *Canticles* is Allegorical.

—Hither *Proverbs* are referred, and *Parables* (by ſome) and *Alluſions* to other paſſages in Scripture, as in 2 *Cor.* 3. 13, *&c.* *Gal.* 4. 22, *&c.* 1 *Cor.* 5. 7, 8.

But theſe places (as alſo *Eph.* 5. 31, 32.) are accounted *Allegories* in another *acception*, (*ſcil.* as the word is oppoſed to the

literal sense of Scripture, (whether proper or tropical) *i. e.* the representation of the *mystical* sense of some things related in the Scripture, which had a true literal meaning besides.

So much of *Tropes*.

SECT. III.
Of Figures.

Figura verborum.

SEcondly, *Figures* follow, which are appendant either { to *Words*, or, *Sentences*.

I. Instances of *Figures* appendant to *Words*, which are eleven.

Epizeuxis. First figure, *Epizeuxis*, which is a continued repetition of the same word in a sentence, to express

emphasi. 1. An *Emphasis*, as *I, even I am he,* "&c. *Isa.* 43. 25. —The *living*, the *li-* "*ving*, *Isa.* 38. 19."

affect. 2. Or *Affection*, as *my father, my fa-* "*ther*, 2 King. 13. 14. —O *my son Absa-* "*lom, my son, my son*, 2 Sam. 18. 33. O "*Jerusalem, Jerusalem*, Mat. 23. 37.

certitud. " 3. Or *Certainty*, Rev. 18. 2. Baby- "lon the great *is fallen, is fallen.* —*Gen.* 2. 17. *dying you shall die*, that is, surely die.

magnitud. 4 Or *Greatness* in any kind, as *multi-*

tudes

tudes, multitudes in the valley of deciſion, *Joel.* 3. 14. that is, very great multitudes. —*Pſal.* 68. 12. kings of armies *did flee, did flee*, that is, faſt, or apace.

5. Or an *Inculcation* of the ſame thing, as *Iſa.* 28. 10. *precept* muſt be *upon precept, line upon line.* 5. inculcat.

The ſecond figure, *Anadiploſis*, when the ſame word that is uſed in the end of a foregoing ſentence, is repeated in the beginning of the following, as *Pſal.* 121. 1, 2. from whence cometh *my help*, *my help* cometh from the Lord, *Rom.* 8. 16, 17. *Luke* 7. 31, 32. 2. Anadiploſis.

The third figure, *Climax*, or *Gradation*, that is, a continuation of an *Anadiploſis* in divers degrees. When the ſucceeding words aſcend higher, or exceed, or tranſcend each other, it is as it were a going up by ſteps: as *Rom.* 5. 3, 4, 5. Tribulation worketh *patience*, and *patience experience*, &c. So *chap.* 10. 14, 15. *How ſhall they call on him, in whom they have not believed*, &c. —So *chap.* 8. 30. *Whom he did predeſtinate, them he alſo called*, &c. So *Joh.* 1. 1, 4, 5. 3. Climax.

The fourth figure, *Anaphora*, when the ſame word is iterated in the *beginning* of *ſentences*, as *Deut.* 28. 3, to 7. —*bleſſed ſhalt thou be*, &c. ver. 16, to 20. —*Curſed.* 4. Anaphora.

"ſed ſhalt thou be, &c. *Mat.* 5. 3, to 12. "and 23. 13, to 17. *Wo to you, Scribes,* "*Phariſees, Hypocrites. Pſal.* 148. 1, 2, "3, 4."

5 Epiſtrophe. The fifth figure, *Epiſtrophe*, when a like ſound is repeated in the cloſe of ſen- "tences, or they end alike, 2 *Cor.* 11. 22, "23. —*ſo am I. Pſal.* 136. throughout, "*his mercy endureth for ever. Amos* 4. 8, "9, 10, 11."

6 Symploce. The ſixth figure, *Symploce*, or *Com-plexion*, when the like ſound is repeated both in the beginning and end of divers "ſentences, as *Pſal.* 136. 1, to 8. 1 *Cor.* "11. 4, 5, 6. and *ver.* 14, 15."

7. Epanalepſis. The ſeventh figure, *Epanalepſis*, when the ſame word is uſed in the beginning and "ending of a ſentence, as *Eccleſ.* 1. 2. *vanity* "of vanities, all is *vanity. Phil.* 4. 4. *Re-joyce* in the Lord alway, and again I ſay, *rejoyce.*

8 Epanodos. The eighth figure, *Epanodos*, when words of one ſentence are repeated with "the order inverted in the next, as *Mar.* 2. "27. The *Sabbath* was made for *man*, not "*man* for the *Sabbath.* Iſa. 5. 20. John "8. 47."

9. Paronomaſia. The ninth figure, *Paronomaſia*, when a word by a change of ſome letter or ſyllable, is changed in ſignification alſo. This is a pleaſant

pleasant sound of words.—*Isa.* 5.7. *he looked for* משפט *judgement, but behold* נושפח *accumulation,* scil. *of sin, and for* צדקה *righteousness, but behold* צעקה *a cry.*

—*Jer.* 48. 43. פחד ופחת ופח *Fear and the pit, and the snare shall be upon them.*

—*Rom.* 12.3. Μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν.—*Rom.* 1.29. πεπληρωμένους πορνείᾳ, πονηρίᾳ — μεστοὺς φθόνου, φόνου· and *Verse* 31. Ἀσυνέτους, ἀσυνθέτους—So *Rom.* 2. 1. κρίνεις, κατακρίνεις. So 2 *Tim.* 4. 2. ἐυκαίρως, ἀκαίρως.

The tenth figure, *Polyptoton*, when words of the same Original are consonant among themselves in divers Cases. This Figure is a variation of Cases, as *Rom.* 4. 18. who *against hope* believed *in hope.* 10. Polyptoton.

—*Rom.* 11.36. *of him, through him,* and *to him* are all things 2 *Cor.* 10.12. and 12. 14. Hither may some *Hebraisms* be referred, as *A song of songs, Vanity of vanities.*

The eleventh figure, *Antanaclasis*, or a repetition of the same word in a different Signification. So *Matth.* 8.22. Let the *dead* bury the *dead.* So *Joh.* 1. 10. the *world* was made by him, and the *world* knew him not. 11 Antanaclasis.

—*Joh.* 2.23. many believed (ἐπίστευσαν) in his Name, but *Jesus* did not commit himself (ἐπίστευεν ἑαυτὸν) to them *ver.* 24.

—*Rom.*

" —*Rom.* 9. 6. They are not all *Israel*, which are of *Israel*.

" —See *Mat.*26.29. 2 *Cor.*5.21. 1 *Tim.* " 6.5, 6."

2. Sententiarum. II. Instances of *Figures* appendant to a *Sentence* which are eleven.

1. Exclamatio. First, *Exclamation*, is to signifie the greatness of the thing, or to express our affections, or to excite and move affections in others; by an *adverb* of *exclaiming*, expressed, or understood—and that by way

1. Of *Complaint*, or *Lamentation*, as " *Job* 6.2. *Oh! that my grief was throughly* " *weighed*—*Lament.* 1. 12.—*Rom.* 7. 24. *Oh wretched man that I am*, &c.

" 2. Of *request*, or *wishing*, *Jer.*9.1. *Oh! that my head were waters*, &c.

" —*Gen.*17.18. *Oh! that* Ishmael *might live* " *before thee*—*Deut.*5.29. and 32.29. *Psal.* " 55.6. *Oh! that I had wings like a dove.*

" 3. Of *admiration* Psal.31.19. *Oh! how great is thy goodness*, &c. " *Rom.*11.33. *Oh! the depth of the riches*, &c.

" 4. Of *reprehension*, Gal.3.1. *Oh foolish Galatians! who hath bewitched you*, &c. " *Matth.* 17. 17. *O faithless and perverse* " *generation*, &c. and 8. 26. *O ye of little* " *faith, why are ye fearful*—Deut.32.6.

5. Of

5. Of *indignation* and *commnation*, Matth. 23. 13, 14, 15, *Wo to you Scribes, Phariſees, Hypocrites.*

6. Of *commiſeration*, Jer. 4. 19. *My bowels, my bowels, I am pained at my very heart.*

7. Of *obteſtation*, as 1 *Theſ.* 2. 10. *ye are witneſſes, and God alſo*, &c. *Rom.* 1. 9. *God is my witneſs.*—1 *Tim.* 5. 21.

The ſecond figure, *Epiphonema*, which is uſually added to what was declared, or proved before; for *confirmation*, or *brief comprehenſion*, or *admiration*, or *conſequence*, or *application* thereof. 2. Epiphonema.

Piſcator conceives that in 2 *Tim.* 2. 11. to be an *Epiphonema. It is a faithful ſaying*,—and that in 1 *Tim.* 1. 15.—that in *Eccleſ.* 12. 15, 16. ſeems to be a remarkable *Epiphonema.*

The third figure, *Epanorthoſis*, or *Correction*, when ſomething is recalled that was ſpoken before, as *John* 16. 32. *ye ſhall leave me alone, and yet I am not alone*, &c. —1 Cor. 7. 10. *I command, yet not I, but the Lord:* and *chap.* 15. 10.——*I labored more abundantly*, &c. *yet not I, but the Grace of God in me*—Gal. 2. 20. *Thus, I live, yet not I, but Chriſt liveth in me.* So *Gal.* 1. 6, 7. and 3. 4. and 4. 9. 3. Epanorthoſis.

The fourth figure, *Apoſiopeſis*, or *Reticentia*, 4. Aposiopesis.

XUM

centia, when part of a Sentence begun is kept in, or concealed, which yet may be understood, as *Luk.* 19.42. *If thou hadst known even thou in this thy day*, &c. So *Gen.* 3. 22. Such imperfect speeches are caused sometime by *perturbation* of minde, as *Psal.*90.13.—*return, O Lord, how long?* scil. *wilt thou afflict?* or *defer to help us*, Psal.6.3.

This is *frequent in Oaths*, where the Imprecation is oft omitted, or for the most part concealed, *Psal.* 89.36. *If I lye unto David*, what then? then I will cease to be God.——or something of that Nature is to be understood.

——So *Hebr.*3. 11.

See 1 *Sam.* 14.44.

5. Apostrophe. The fifth figure, *Apostrophe*, when a Speech is turned to another person, as that of *Paul* to the *Gentiles*, Rom. 11.13,17, see *Piscator*; and to the *Jews*, Rom. 2. 17.

——And of *Moses* to *things inanimate*, as *Heaven* and *Earth*, Deut.30.19. and 32.1. So *Isaiah* begins his Propheſie against obstinate *Israel*, Isai.1.2. Hosea 13.14. —*O death*, I will be thy plagues, *Judg.* 5. 21. ——1 *Kings* 13.2.

6. Prosopopeia. The sixth figure, *Prosopopœia*, which is the fiction of a person introduced, as speaking

ing

ing in our Speech—so in *Rom.* 10. 6,7,8. *Doth the righteousness, which is of faith,* &c. See *Piscator in locum.*

Jotham in his parable *Judg.* 9. 8, *&c.* brings in the Trees speaking like men, *ver.* 15. so *Isai.* 14.8,9,10.

The seventh figure, *Aporia* (*Addubitatio*) that is a deliberation with ones self, *Psa.* 139.7, to 12. *Luk.* 7.31. *Luk.* 16.3,4. *Hos.* 11.8,9. 7. Aporia.

The eighth figure, Ἀναζήτησις, *Anacœnosis* (*Communication*) that is deliberation with others. *Rom.* 8.31. *Gal.* 4.21. *Jam.* 4.1. 8. Ἀναζήτησις

The ninth figure, *Occupatio*, which is, to prevent a Question, or Objection, that we conceive might be made by another, and answer it. 9. Occupatio.

The Objection, or Question is sometimes expressed, sometimes implied. So *Rom.* 11.1. *I say, hath God cast off his people?* This some might take occasion to object from the last Verse of the former Chapter—To which he answers, *God forbid,* &c. See also *Verse* 7,19,20.

—So *Rom.* 14. 22. *Hast thou faith?* have it to thy self before God. Here is an Objection understood, which some might have made. I have Faith, *i. e.* I believe all Meats lawful to a *Christian*, and so may eat any.

This

This Figure often occurs in the Epistle to the *Romans*. See *chap.* 2. 13, 14, 25. *chap.* 3. 1, 3, 31. and *chap.* 4. 2. and *chap.* 6. 1, 2, 15.

10. Epitrope. The tenth figure, *Epitrope*, or *Permission*, when the doing of a fact is pardoned, at least seemingly,—which is often *Ironical*. *Judg.* 10. 18. 1 *Cor.* 15. 32. *Rev.* 22. 11.

11. Synchoresis. The eleventh figure, *Synchoresis* (or *Concessio*) when some saying or Argument is pardoned, 2 *Cor.* 4. 8. and *cap.* 12. 16, 17.

There are other Figures also, which Rhetoricians call *Figuræ secundariæ*, which I will pass over, and mention onely two, *scil.* Antithesis. *Antithesis*, when Opposites answer one another in a Speech, as 2 *Cor.* 6. 8, 9, 10.—as *unknown*, yet *well known*—as *dying*, and behold we *live*, &c. *chap.* 4. 17. *Rom.* 8. 13. *Phil.* 3. 7.

Oxymoron. *Oxymoron*, which is an elegant Conjunction of contraries, *Acts* 5. 41—They had the *honor* to suffer *reproach*—1 *Tim.* 5. 6. she is *dead* while she *liveth*.

He that desires to see more Instances of the several *Tropes* and Figures, may consult *Glassius* in that elaborate piece, which he calls *Rhetorica sacra*.

CHAP.

CHAP. III.

Of the Usefulness of Logic.

THe use of *Logic* to a Minister of the Gospel is fivefold.

I. For the *rational understanding*, or clear and distinct notion of things, in their several *habitudes, respects* and *order*, and for the right *defining* and *describing* of things; and to *discourse* understandingly, properly, clearly, distinctly and methodically, not obscurely, extravagantly or confusedly.

II. For understanding the *sense* and *scope* of the *Scriptures*, the *Dependence*, *Contexture*, *Method*, and *Argumentation* of them: to discern evidently the Arguments and *Conclusions* in the *Disputations* of *Christ*, and of the Prophets and Apostles.

III. For the right *Dividing* of the word of Truth, ὀρθοτομεῖν 2 *Tim.* 2 15. (which cannot be without the help of *Logic*, and *Rhetoric*, which are properly subservient to that end, &c. saith Mr. *Burges* in his *Treatise* of *Assurance*, *pag.* 620) and for proper Analysing of the Books of Scripture into Heads and Chapters (according to the subject thereof,) and of Chapters in-

to parts; of Texts into simple Terms first, then into Axiomes, or Propositions.

For want of *Logic* some tear the word in pieces (as it were with their teeth and nails) rather then divide it aright.

See Dr. Chapel's Method of Preaching.

IV. For the *plain, perspicuous*, and *methodical handling of Points* of Divinity, or Doctrines, and of every Particular in them, in its right maner, due order, and proper place: which is a great help to the Understanding and Memory of the Hearers, and of the Speaker also.

V. For *Disputations*, and the handling of *Controversies*. *Logic* is of great use,

1. To understand rightly both the *state of the question*, and the *force* of the *Arguments*.

2 To *proceed Syllogistically*.

3. To *detect Paralogisms*, Captions, Argumentations, Fallacies, and Sophistries of the Adversaries of the Truth of God; as the *Jews*, false Prophets, and false Apostles: of the Broachers or Maintainers of Errors and Heresies: of Seducers and Deceivers. It is the work of a Minister ἐλέγχειν to *argue* against, and *refute* Gainsayers, and to defend Truth against all Opposers and Underminers, Tit. 1. 9. Phil. 1. 17. *Danaus*, in his Logical piece *de Elenchis Hæreticorum*, reduceth their

Sophisms

Sophiſms and Fallacies to their ſeveral Heads, and ſhews the maner of detecting, and anſwering them.

4. To infer, or *draw concluſions* rationally, clearly and ſtrenuouſly, according to the Rules of good and firm Conſequence.

5. To *confute* the corrupters of the ſenſe of the Scriptures.

Davenant ſaith, that Philoſophy, which teacheth the Rules and Art of right Diſputing, (that is, *Logic*) *apprime neceſſaria eſt, & ab omnibus adhibenda in dijudicandis & tractandis omnibus Controverſiis quæ ſpectant ad Religionem*, is principally neceſſary in handling, and adjudging all Controverſies, which pertain to Religion. In Col. 2. 8.

Pareus ſpeaks of the *Lutherans* as no great friends to *Logic*: and therefore at *Ratisbone*, when they would by no means be brought to diſpute Syllogiſtically, though they had the beſt Cauſe, yet were ſadly foiled by the *Jeſuits*. In Col. 2. 8.

Auguſtine, in one of his Epiſtles, ingenuouſly profeſſeth, *ad diſſolvenda Hæreticorum ſophiſmata, artem hanc (ſcil. Dialecticam) magnum ſibi adjumentum attuliſſe.*

I may give three *Reaſons* of this uſefulneſs

neſs of *Logic* for a Miniſter.

1. *Reaſ. Logic* is of *Univerſal uſe* and Influence for all Arts and Sciences, and for all Artiſts, why not for Divinity? (which is the principal) and conſequently for Divines.

Auguſtine, De ordine, lib. 2. cap. 13. ſaith--*Dialectica eſt Diſciplina diſciplinarum. Hæc docet docere, hæc docet diſcere: quæ ſcit ſcire, & alios ſcientes facere, &c.* *Logic* is the Diſcipline of Diſciplines, --This teacheth to teach, and to learn, &c.

2 *Reaſ.* Reaſon is the Eye of the Soul, and *Logic* the *Art or Way of uſing Reaſon aright*: Or it is a Faculty of Reaſoning by Art, acquired by induſtry. They that would debar men of the uſe of *Logic*, (as one ſaith) would have them blind, or blinded, that they may carry them as the *Faulkner* doth the *Hauk*, hoodwink'd whither themſelves pleaſe.

Mr. Gataker.

3. *Reaſ.* The holy *Scriptures* are *full of Logic*, of *Logical* Arguments both Artificial and Inartificial: of Axiomes, Simple and Compounded; and of Syllogiſms of all ſorts.

Chriſt himſelf made uſe of Logic in drawing conſequences, or in arguing from an Antecedent to the Conſequent, or from

from Premiſes to a Concluſion, in the ſame maner that we do: as to infer and prove from the ſtory of the Creation, and of God's Inſtitution of Marriage, the unlawfulneſs of groundleſs Divorce, *Matth.* 19. 4, 6.---from *Hoſea* 6. 6. to vindicate the lawfulneſs of his Diſciples plucking and eating the ears of corn on the Sabbath-day, *Matth.* 12. 7.

Thus *Chriſt* proves the Doctrine of the Reſurrection by way of Syllogiſm, or *Logical* Inference, from the ſaying of God to *Moſes*, *Exod.* 3. 6. with *Matth.* 22. 31, 32, *Luc.* 20. 37. 38.

God is the God of the living, ---
God is the God of Abraham, Iſaac *and* Jacob. ---
Ergo, Abraham, Iſaac, *and* Jacob, *muſt live*: ---
and to that end, riſe again.

Chriſt calls this by the Name of Scripture, which was but a Logical Inference drawn from it, *Matth.* 22. 29, 31, &c. with *Exod.* 3. 6.

Thus *Chriſt* proves the *Jews* not to be of God, *Joh.* 8. 47.

He that is of God heareth God's words, ---
Ye hear not God's words, ---
Ergo, *ye are not of God.* ---

This was a *Categorical Syllogiſm*.

Chriſt uſed *Hypothetical Syllogiſms* alſo: as *John* 5.46, 47.

ma. *If ye had believed* Moſes, *ye would have believed me:*
min. *But ye believe not his writings.*
conf. Ergo, *how ſhall ye believe my words?*

See Piſcat. in locum.

Thus *Chriſt* diſputed againſt the *Phariſees*--Aſſertion of the *Meſsiah*'s being the Son of *David*, Matth. 22.43,45.

If *Chriſt be* David's *Son, then* David *ſhould not call him Lord. But* David *calls him Lord---How is he then his Son?*

Chriſt uſed a *Dilemma* to nonplus thoſe that asked by what Authority he acted, *Matth.* 21, 23, 25. *The Baptiſm of* John *whence was it? from Heaven, or of Men?* and they had Dilemmatical Reaſonings with themſelves what to anſwer to this Dilemmatical queſtion, *ver.* 25, 26, 27. *If we ſay, It was from Heaven, he will ſay, Why did ye not then believe him? If we ſay, Of men, we fear the people,* Thus perceiving they were in danger to be catcht with *Chriſt*'s Dilemma, if they anſwered to either part of it, they returned *Ignoramus* for their anſwer--*we cannot tell.* Thus *Chriſt* did *clavum clavo pellere*, drive out one wedge with another.

See more of *Chriſt*'s Dilemmas in *Luc.* 6.9. *Joh.* 18.23.

Chriſt

Christ begun to be a *Quæstionist*, and a *Disputant*, when he was *young*, twelve years old, sitting in the midst of the *Doctors* or *learned men* in the *Temple*, ἀκούοντα καὶ ἐπερωτῶντα, both *hearing* them, and *posing* them. *Ecce Jesum Quæstionistam!* All that heard him were astonished at his Understanding, and Answers. Did not *Christ* herein put honor upon *Learning*, and upon *learned men*, and upon *Disputations*? Luke 2. 46. Dr. Arrowsmith Orat. 2. Antiweigel. pag. 12.

The *Prophets* and *Apostles* do every where bring Arguments, or use *Logical Reasonings*, to press unto Vertues and Duties, to dissuade from Vices, to convince, reprove, encourage, comfort, *&c.* drawn from Causes, Effects, Consequents, Examples, *&c.* from Promises or Threatnings, Rewards or Punishments, *&c.*

Both *Christ* and his Apostles draw Arguments by good *Logic* from the Old Testament, to prove Articles of Faith in the New. Hence these Phrases occur so often,---*it is written*---*it is written*,---and *what saith the Scripture?* ---or *such and such a Prophet?*

How frequently and strenuously doth *Paul* prove Theological Points (and confirm matters of Faith) by *Logical* Arguments? As,

Justification by Faith, not by Works, *Rom.* 3. 20, 28. and 4. 1, 2, 3, *&c.*

The Necessity of Sanctification, *Rom.* 6. 2, *&c.*

The Filthiness of Fornication, 1 *Cor.* 6. 13. to the end.

The Resurrection of the Body, 1 *Cor.* 15. 13.

Paul was very Argumentative and Syllogistical in his Epistles: He played the *Logician* notably in the Epistle to the *Romans*; as Chap. 3. v. 28. Λογιζόμεθα γὰρ— *Therefore we conclude* (*scil.* from the premisses laid down before) *that a man is justified by Faith*, &c. *Paul*'s Syllogisms shew his *Logic*.

His *Sorites*, Rom. 5. 3, 4. and 8. 29, 30.

His *Induction*, Rom. 8. 35, *&c.*

Enthymems are very frequent with him.

His *Hypothetical* Syllogisms are many; as *Gal.* 3. 18. *If the Inheritance be of the Law, it is no more of Promise—But God gave it to* Abraham *by promise—Ergo.* The Conclusion is left out, as it is oft in Disputation.

As *Christ*, so his Apostles were Disputants. *Paul disputed* against the *Grecians* at *Jerusalem*, Acts 9. 28, 29. with the *Jews*, *Epicureans* and *Stoics* at *Athens*, Acts 17. 17, 18. The *Stoics* were most famous

famous for Logical Skill, they were accounted in those Times *Dialectici maximi*. *Paul* was able to dispute Logically and Philosophically with those Philosophers: —*argumenta vibrare, idque Athenis.*

He disputed daily in the School of one Tyrannus, Acts 19. 9.

Did not *Stephen* make use of *Logic* when he disputed against the *Libertines* and Sophisters of divers Nations, *Acts* 6. 9, 10?

Logica est Radius divinæ mentis, est Regina mentis humanæ, lima ingenii, norma judicii, officina veritatis, & panacea memoriæ: atque ita necessaria est Theologis, Medicis, Jurisperitis, & ipsis Philosophis; sive velint docere, sive refutare, sive explicare, sive probare; unde non abs re vocatur Instrumentum Instrumentorum, & manus Philosophiæ. Alsted. Encyclop. lib. 4. Didact. cap. 10.

CHAP.

CHAP. IV.

The Uſefulneſs of Natural Philoſophy.

SECT. I.

Uſefulneſs of Natural Philoſophy declared, and proved.

Philoſophy is either 1. *Natural*, called *Phyſics*. 2. Or *Moral*, called *Ethics*.

Firſt, *Natural Philoſophy* is of great uſe to a Miniſter of the Goſpel. After the times of the Apoſtles the Church (as *Aretius* ſaith) had always learned Doctors (or Teachers) *ex Philoſophorum Scholis tranſlatos*: ſuch were *Juſtin Martyr*, ſurnamed the *Philoſopher (in Platonicis diſciplinis ad miraculum eruditus) Cyprian* and *Lactantius*. *Origen*, *Chryſoſtom*, *Hierom* were Philoſophers. *Auſtin* excelled herein; and writ divers Philoſophical Pieces.

Probl. loc. 151.

This is uſeful in *two Reſpects*:

I. To *know* the *Natures*, *Properties*, *Effects*, and *Operations* of all *ſublunary Creatures*:

1. Of

1. Of the *four Elements*, as Fire, Air, Water, and Earth.
2. Of *Meteors* in the Air.
3. Of *Minerals* in the Earth.
4. Of all *living Creatures*: As,

1. *Vegetatives*; of all Trees, Plants, Herbs, Fruits, and Flowers, that grow out of the Earth. —the Kinds, Qualities, and Vertues of them.

2. *Senſitives*, or *Animals*; as of
1. All *Birds* in the Air.
2. *Beaſts* of the Field.
3. All *creepings things* on the Earth.
4. And the *Fiſhes* in the Sea.

3. *Rational Creatures*; as of *Spirits* and *Men*.

Of
- Man's *Body*, the Fabrick, and all the Members of it.
- Man's *Soul*, the Eſſence, and all the Faculties of it, and their Operations.

II. To make *a fit application* of the Creatures (*ſcil.* of the Natures, Qualities and Effects of them) *to ſpiritual uſes*, as the Holy Ghoſt directs us in the Scriptures; which have much Philoſophy in them; as *Geneſis*, and other Books: and are full of *Alluſions* to the Natures of all kinds of Creatures:

Of

Of Beaſts, as Lions, Wolves, Goats, Sheep, Lambs.
Of Fowls, as Doves, Eagles, Ravens.
Of creeping things, as Serpents, Worms, Ants.
Of Gnats, Flies, Locuſts, Caterpillers.

Which we cannot make uſe of for our ſelves, nor teach or unfold to others, unleſs we have the knowledge hereof in ſome meaſure, which the ſtudy of *Natural Philoſophy* may much help us to.

This is needful for a Miniſter for ſeven *Reaſons*.

Reaſ. 1. The knowledge of the Nature of the Creatures is but the *knowledge of God in the creatures*: from his works of Creation and providence we may and ſhould learn the power, wiſdom, goodneſs and glory of God, (which *Natural Philoſophy* may, through God's bleſſing, much further us in) yea, the Deity of God, *Rom.* 1. 20.

More's Antidote againſt Atheiſm.

The ſubordination of end and means (which clearly demonſtrate an intelligent Agent) in the works

1. Of Creation, eſpecially in the fabrick of the bodies of Animals, and in the forming of ſouls:

2. Of Providence, is (as ſome learned men conceive) the cleareſt demonſtration of

of the exiſtence of a God.

From hence, it is probable, *Ariſtotle* gathered and owned one *firſt Cauſe*, and *Plato one God*, and *Cicero* divine *providence*.

By underſtanding the utmoſt activity of Natural Agents we may be aſſiſted in the *knowledge*, and ſetled in *belief* of the *divine authority of the Scriptures*, and of the *Deity of Chriſt*; both which are with much conviction proved by that Argument, which Mr. *Baxter* hath excellently managed in his *Reſt, part* 2. *page* 215, &c. drawn from Miracles: the many and real miracles, with which the doctrine of the Scriptures, and the teſtimony of *Chriſt* and his Apoſtles concerning his Deity, were confirmed; ſince all miracles are the product of divine power, and the righteous God will not ſeal and confirm a falſhood. For ſeeing the *Jews*, and others, the enemies of *Chriſtian* Religion, do impiouſly object, that thoſe miracles, which *Chriſt* wrought, were not above Nature, but performed through the exquiſite knowledge of it by Natural means; what way is there to ſilence ſuch objections, but an accurate ſearch and inquiry into the Cauſes, Natures and Vertues of things, and the underſtanding how far their power and activity will extend? *Reaſ.*

Reas. 2. The knowledge of the Natures of the Creatures was *part of God's Image* stamped on *Adam* at his creation, (& upon us all in him, as being in his loins) as appears by *Adam*'s giving of Names to the Creatures according to their Natures presently, as *Hebricians* well know. See *Calvin* in *Gen.* 2. 19. And *Piscator* in *ver.* 19, 20, 23. saith, *Ante lapsum eximia fuit in homine cognitio rerum naturalium: quippe* Adam *animalibus sibi a Deo adductis, itemque adducta sibi mulieri, nomina ipsorum naturæ convenientia imposuerit. Huc pertinet illud* Pythagoræ, *qui dixisse fertur, Sapientem oportere fuisse hominem, qui primus nomina rebus imposuerit.*

This knowledge *Adam* lost by his fall, for himself, and for us; and it must be recovered now by observation, study and industry. To which *Philosophy* conduceth very much.

Reas. 3. Because a Minister should *teach the people* to read, understand, and make use of the books, not only of the Scriptures, but of the Creatures also; which presupposeth himself to be well read in both.

Psal. 19.

Reas. 4. *Philosophy* is a very *pleasant study*, and affords much benefit, satisfaction, and delight to the mind of man, (which

ignorance

ignorance herein deprives men of) and why not to a Miniſter of the Goſpel?

Reaſ. 5. Good skill in *Philoſophy* may make a Miniſter more fit and able to underſtand, diſcuſs and determine ſome *points of Divinity*, (though not without the aſſiſtance of God's Spirit) eſpecially thoſe that have a *phyſical Term* in them: as about the body of Chriſt. He that would demonſtrate that not to be every where; or that Chriſt is not corporally preſent in the Sacrament of the Lord's Supper, muſt fetch his Arguments from the Nature and property of a Body, which are delivered in Phyſics. So about the freedom of the Will, which cannot be handled well, without the knowledge of *Natural Philoſophy*: which may alſo give ſome furtherance unto his coming to Chriſt, as it did to the wiſe men, who came from the Eaſt to *Jeruſalem*, being guided by the ſtar, to ſeek and to adore Jeſus Chriſt the new-born Saviour. Theſe μάγοι were profeſſed Philoſophers, great ſearchers of the depths of Nature. Why did they only follow the ſtar which led them to Chriſt, when doubtleſs this light was viſible unto many beſide them? Becauſe they knew it had more then Nature in it. Hence Biſhop *Hall* infers, That *no man is ſo apt to ſee the ſtar* Mat. 2. 1, 2.

Contempl. l. 1. The Sages and the Star.

ſtar of Chriſt, *as a diligent Diſciple of Philoſophy: that humane Learning well improved makes us capable of divine: but Philoſophy without the ſtar is but the wiſp of error: and that God is the author of all knowledge, and would never have beſtowed any Gift that ſhould lead us away from himſelf.*

Reaſ. 6. God *ſends* us to *the Creatures* for *Inſtruction in moral and ſpiritual duties*; now we are not capable of it, if we be not acquainted with their Natures. Thus he placeth an *Ant* in the chair to teach the ſluggard *wiſdom*. He ſets the *Ox* and the *Aſs*, (*Eſa.* 1. 3.) the *Stork, Turtle, Swallow* and the *Crane*, (*Jer.* 8. 7.) to read a Lecture to his people againſt *diſregard of God*, and *non-obſervance* of his dealings with them. *Chriſt* ſends his Diſciples to ſchool to the *Birds* of the air, and to the *Lilies* of the field, to be taught *Reliance* upon the Providence of God, *Mat.* 6. 26, &c.

Prov. 6. 6.

Many other *Leſſons* may be learn'd from the Creatures, if we know their Natures and properties. See inſtances hereof in the ſeveral ſorts of Creatures in *Alſted's Theologia Naturalis*.

Therefore if God hath made other beings as Glaſſes (as One ſaith) to repreſent, as

as his own excellency, ſo our duty; we may ſafely conclude he would have us look in them. Where God teacheth we muſt learn; and have an eye there, where the finger of God pointeth to us, *ſcil.* in his works: which becauſe all men cannot ſtudy and ſearch into, it's neceſſary ſome ſhould, namely Miniſters, that may declare them to others, as *David* did. The Creatures will not read Ethics to him that hath no inſight into Phyſics. Skill in Naturals may help to make good Morals.

Reaſ. 7. From *Examples*, which ſhew *God* to be the *Author* of *Philoſophy*, and it to be of great uſe and excellency. That *David* was well acquainted with the works of Nature, as well as with that of Grace, may be gathered from divers paſſages in the *Pſalms*: eſpecially from *Pſalm.* 104. (if that be his, as it ſeems to be, becauſe it begins and ends as the former *Pſalm* doth, which is his.) How often do we finde him contemplating the works of God, and admiring him in them?

Solomon was a great Philoſopher, and full of humane, as well as of divine Learning. Therefore it is ſaid, he ſpake, or diſcourſed, of all kinds of Plants that grow out of the earth, from the Cedar to the Hyſſop that ſpringeth out of the wall. He 1 King. 4. 33.

spake also of Beasts, Fouls, of creeping things, and of Fishes.

Philosophy was part of that wisdom, which God gave unto him, and made him wiser then all men. *Solomon*'s wisdom excell'd the wisdom of all the children of the East Country, who were reputed the wisest in the world, *Dan.* 2. 2. Such were the *Chaldeans*, and *Arabian* Philosophers and Astronomers, —and his wisdom excell'd all the wisdom of *Egypt*. The *Egyptians* were famous for wisdom and knowledge in all Sciences, *Isa.* 19. 11, 12. Many famous Philosophers went to *Egypt* for increase of learning and wisdom. The wisest among the *Grecians* professed they had their grounds of *Philosophy* from the *Egyptians*. But some Authors conceive the *Grecians Philosophy* to have been but the *Jews Cabala* with a new Name, and that other Nations derived their Philosophical knowledge from the *Hebrews*, especially the *Phenicians*, (who were their *Neighbors*, and with whom *Abraham* sojourned) from whom *Learning* was by *Cadmus* carried to the *Grecians*, and received from them by the *Latines*, and so spread into these Western parts of the world. Yea, it is probable that by means of *Solomon*'s wisdom, and knowledge, *Philosophy*.

Mat. 2. 1. 1 King. 4. 30.

Annot.

Phœnicia is sometimes put for Canaan.

loſophy was improved, and Phyſiology flouriſhed, even in *Egypt*, *Arabia*, *Chaldea*. For it is ſaid, that there came of all people to hear the wiſdom of *Solomon*, from all Kings of the earth, which had heard of it; eſpecially from *Egypt*, becauſe of his alliance with that King, having married his daughter; and from *Arabia*, becauſe the Queen of *Sheba* came thence, who brought her hard Queſtions to him, and carried away his Reſolutions. Thus muſt his knowledge needs be ſpread in thoſe Countries, where being cheriſhed it raiſed their fame, and invited thoſe *Grecians* (who after proved the moſt eminent Philoſophers) to undertake long journeys in purſuit of Learning. 1 King. 4. 34. thither.

Moſes was learned in all the wiſdom of the *Egyptians*, Acts. 7. 22. that is, in *Philoſophy*, and in all the ingenuous and liberal Arts of the *Egyptians*.

Job (who is ſtiled *the greateſt of the ſons of the Eaſt*, *Job* 1. 3.) and his *friends* were eminent for profound knowledge. Their diſcourſe evinced their acquaintance with Philoſophical, as well as Theological knowledge.

God gave *Daniel*, and his three *Aſſociates*, knowledge and skill in all learning and wiſdom; that is, as *Calvin* ſaith, in Dan. 1. 17.

the liberal Arts, (not in Magical Arts) and in natural knowledge. *Nebuchadnezzar* commanded they should be taught the learning (and the Tongue) *ver.* 4. of the *Chaldeans*; that is, as some expound it, the knowledge of Natural, Moral, and Rational things. They were trained up, through God's providence, by their *Chaldean* Instructers, in commendable learning, *scil.* of Arts and Sciences, wherein they attained unto a greater perfection then any in so short a time, as the space of three years; and they were preserved from the corrupt and unlawful Arts the *Chaldeans* used; as Magic, Inchanting, Judiciary Astrology, and such like. As they would not defile themselves with the King's meat, so they would not be corrupted with the vain Arts of the *Chaldeans*, or the superstitious precepts of their Teachers. *Daniel* was the *Master* or *superintendent of the wise men in Babylon*, Dan. 2. 48, with 4. 9.

SECT. II.

Objections refuted.

Obj. 1. DOth not *Paul condemn Philosophy*, when he cautioneth the *Colossians* against it, *Col.* 2. 8. *Beware lest*

leſt any man ſpoil you through Philoſophy, that is, rob you of your ſouls, or your ſouls of Chriſt, or his Truth and Grace?

Anſ. The Apoſtle meaneth not all *Philoſophy*, but that which is *vain and deceitful*, an impoſture or ſeducement, therefore ſaid to be *vain deceit*, by way of *Explication*, or as a *reſtraint*, as *Calvin*, *Zanchy*, *Davenant*, and many others, interpret the words.

Philoſophy may be taken in a *triple ſenſe*.

The firſt ſenſe. For the *knowledge* of the *Natures* and *properties* of the Creatures, and the *Rules* concerning the ſame; as alſo of *Moral Vertues*. This is the moſt true, proper, and genuine ſignification thereof.

This *Philoſophy* is lawful and uſeful, for two Reaſons.

Reaſ. 1. It is the *birth of right Reaſon*, (or, as one cals it, the child of rectified reaſon) it is the knowledge of Truth invented by the light of natural *Reaſon*, which is put into man's mind by God himſelf. *Res Dei Ratio*, ſaith *Tertullian*. True *Philoſophy* is the Truth of God, or a branch plucked from the eternal verity (as ſome phraſe it.) It is τὸ γνωστὸν θεοῦ, that which is to be known of God, much of whom may

Rom. 1. 19. Pſal. 19. 1. Act. 14. 17. be ſeen in the Creature.

The book of *Job* is full of Arguments from things Natural, to dictate and manifeſt the infinite wiſdom and power of God.

Doth not the Word of God ſend us ſometimes to the teachings of Nature, and of natural things?

Reaſ. 2. The knowledge of the Creatures (or of natural things) and of Moral Vertues, may *help* in the knowledge of *things ſpiritual* and *heavenly*, as a *ſpectacle* wherewith they may be better diſcerned, and ſerve as a *ſtep* to aſcend to the clearer diſcovery thereof.

Rains in Col. 2. 8. True *Philoſophy* helps grace (ſaith one) better to apprehend, and more fitly to teach others the things it knoweth; and it furthers and ſtrengthens faith in a believer, (though he believe not for *Reaſon*) when he ſeeth the conſent of *Reaſon*. *Credimus ſupra rationem, ſed non temere, aut irrationabiliter. Nam ipſa ratio concipit & illud cui fidem adhibemus fluere, & recte deduci ex principiis ſacræ Scripturæ,* Davenant *in* Col. 2. 8.

Act. 17. 28, 29. This *Philoſophy* (or *Philoſophy* in this ſenſe) is good, and allowed by *Paul*, elſe he ſhould condemn himſelf; for he uſed it in diſputing *Philoſophically* with the Philoſophers at *Athens*, and confuting them out

out of their own writings.

The ſecond ſenſe. *Philoſophy* may be taken for the *Errors of the Philoſophers*, or of Heathens, who excell'd in the knowledge of *Philoſophy*, affirming things falſe and contrary to the Word of God; as the eternity of the world; the mortality of ſouls; of Purgatory fire after this life, out of *Plato*; of *Stoical* Fate; Magick, and Soothſaying; of Heatheniſh deities, and the worſhip of them; and of divers deviliſh things; the doctrine of Demons; of the worſhip of Angels. Vid. Zanch. in Col. 2. 8. 1 Tim. 4. 1.

It's probable the falſe Apoſtles, under a pretence of ſecret wiſdome, ſought to obtrude ſome new doctrines (as this and others, drawn, it's like, out of the fountains of the *Platoniſts*) upon the *Coloſſians*. Davenant on c. 2. 18.

The Philoſophers, as the *Stoics*, *Epicureans*, *Ariſtotelians*, *Platoniſts*, and others, do not always deliver the dictates of right *Reaſon*, but ſometimes the dreams or fancies of their own opinion.

We judge that true *Philoſophy*, delivered by all the Philoſophers, or others, which is agreeable to right reaſon, to truth, and good Maners. *Hoc totum ſelectum appellamus Philoſophiam*, ſaith *Davenant*.

Now the errors of Philoſophers do not appertain to *Philoſophy*, *tanquam partes*, *ſed*

peſtes ejus, as the *parts*, but *peſts* thereof; as the errors of Divines do to Divinity: and to introduce the errors of Philoſophers into Divinity is dangerous, and damnable.

The third ſenſe. *Philoſophy* may be taken for the *Miſapplication* of the *Rules of Philoſophy*, that are *true in themſelves* (in the courſe and order of Nature) and agreeable to reaſon, to impugne the myſteries of the Goſpel, and our faith therein, or to overthrow the Principles of Religion; which are far above Nature, and above Reaſon: As, the Creation of the world; the Reſurrection of the body; the Trinity of Perſons in the Unity of the Divine Eſſence; the Incarnation of Chriſt; (that a Virgin ſhould conceive;) the Hypoſtatical Union of his two Natures; the Juſtification of a ſinner by the righteouſneſs of another, &c.

All which are to be drawn from higher Principles then the light of Nature, (becauſe the like to all theſe is not in all Nature) *ſcil.* from the revealed will of God in his word; and are to be effected not by the vertue of Natural Cauſes, but by the omnipotency of God.

This is the abuſe and perverting of *Philoſophy*, which is pernicious, and hath helpt to breed hereſie in many Articles of Faith and

and Religion. Then *Philoſophy* is vain deceit indeed, and corrupts the ſoul with its deluſions, and draws the heart away from Chriſt, and the ſimplicity of the Goſpel, when it is carried beyond its proper bounds and limits, to determine of ſuch things as are above the capacity of Nature and Reaſon, and pertain to faith, and depend only upon the revealed will of God, and concern the worſhip of God, and the ſalvation of man, then it doth *miſere in nugas evaneſcere.* Beza, Zanch, Davenant.

The errors of Philoſophers, and the abuſe of *Philoſophy*, are condemned, and diſſwaded from by *Paul* in this Text.

Now the abuſe of a thing takes not away the lawful uſe of it.

Proteſtants blame the *Papiſts* for making *Philoſophy* a *Miſtreſs*, rather then an *Hand-maid*, to Divinity; and for following *Ariſtotle* rather then *Paul*, in their opinions of God's providence; of Juſtification by works; of Free-will and Purgatory, and of many other things, wherein their Philoſophical *Agar* hath malapertly gainſayed her Theological Miſtreſs Divinity: and though we embrace the help of thoſe weapons againſt the preſence of Chriſt's body in the Sacrament, which common reaſon puts into our hands, yet we bring them Cartwright in Rhem. Teſt.

Fulk. them not but ſharpned and headed out of the holy Scriptures, which declare the perfect humanity of *Chriſt*, and all the eſſential properties of a true and natural body, *Mar.* 16. 16. *Luke* 24. 39. *Acts* 3. 21.

Object. 2. Did not the *ancient fathers* ſometimes *inveigh* bitterly againſt Philoſophers and Philoſophy, as *Tertullian*, who calls them *Animalia Gloriæ--Hæreticorum Patriarchas, Adulteros veritatis, &c.--& Lactantius Inſtit.* lib. 3. cap. 2. *Hierom* ſaith, *Philoſophi ſunt Primogeniti Ægypti, & Irenaus adverſus Hæreſes*, lib. 2. cap. 19.

De Anima cap. 1. Adverſus Hermogenem, cap. 1.

Ad Cteſiph. contra Pelag. cap. 1.

Anſw. The abuſe of *Philoſophy* by the Heretics of old *(Sophiſters* rather then *Philoſophers)* as is conceived, gave thoſe Fathers the occaſion thereof. For in other places, where they ſpeak of it, as it is in it ſelf, they much commend, and ſet it forth. Yea *Tertullian*, though he was a keen oppoſer of thoſe Philoſophers, yet gave this good Teſtimony of the uſe and need of Humane Learning: *Quomodo quis inſtitueretur ad prudentiam humanam, vel ad quemcunque ſenſum vel actum (ſine literis) cum Inſtrumentum ſit ad omnem vitam literatura? quomodo repudiamus ſecularia ſtudia, ſine quibus divina eſſe*

De Idololatria, cap. 1.

non

non poſſunt? videamus igitur neceſſitatem literatoriæ eruditionis, &c.

Si Philoſophiam damnaret & rejiceret Apoſtolus, rejiceret utique lumen Rationis, & Deum ejus Authorem ſumma afficeret injuria. Davenant in Col. 28. pag. 225.

Vere dicamus nullam eſſe partem Philoſophiæ, aut humanæ literaturæ, quæ ab Interprete ſacrarum literarum non advocetur quandoque, quaſi ad Symbolum ſuum conferendum. Idem p. 228, 229.

Note.

Metaphyſics I have omitted (though there might be uſe of them) becauſe what is contained in them may be refer'd to *Phyſics*, *Logic*, and *Divinity*.

CHAP.

CHAP. V.

Of the Usefulness of Moral Philosophy, or Ethics.

Moral Philophy is useful for a Minister, to have the knowledge of *Ethics*, *Oeconomics*, *Politics*.

Reas. 1. Because the holy Scriptures have much of all these in them (they being a *Rule of Maners* to all sorts of men, and *in all Capacities* and *Relations*) especially the *Proverbs* and *Ecclesiastes*; out of which Bishop *Hall* hath made an Extract of *Solomon's Ethics*, *Oeconomics* and *Politics*.

Reas. 2. A Minister may be much helped in the *knowledge* of *virtues* and *vices* and of the *concernments* of both; and in *aspirations* after Goodness, especially *summum bonum*, and Tranquillity of Minde, and in many other such things, even by the *Moral Philosophy* of the Heathen (who went onwards as their light did leade them) wherein very useful and excellent things are to be found.

This is of much use.

Rom. 2. 14, 15. 1. To declare that the *Moral Law* of God is written naturally in the Heart, seeing

ſeeing divers of the Heathen, who were amiably and laudably moral, were never by Grace elevated above Nature.

2 To ſhew what *Dictates* or *Doctrines* even *Nature* teacheth men: Grace ſcorneth not to learn ſome things even of Nature. 1 Cor. 11. 14. Dr. Hall.

3 To *ſhame Chriſtians*, who enjoy Means of Grace, the light of the Goſpel, yet come very ſhort even of Heathen men in Moral virtues; as in Juſtice, Temperance, Meekneſs, Continency, Patience, Amity, and fall ſometimes into ſuch foul *Sins* as are *not named among the Gentiles*, *ſcil.* without deteſtation; as the inceſtuous perſon in the Church of *Corinth* did, 1 *Cor.* 5. 1.

CHAP.

CHAP. VI.

Of the Usefulness of History.

SECT. I.

Of History in general, as useful to understand Scripture.

THE knowledge of *History* both *sacred* and *civil* affords both *profit* and *pleasure*, and is of great *use* to a Minister of the Gospel in three *respects*, scil.

For knowing and improving { 1. The *word* of God, 2. The *works* of God, 3. The *examples* of Men.

First of all, for *understanding* and *improving* the *holy Scriptures*.

Reas. 1. Because the greatest part of Scripture is *written in a way of History*.

Reas. 2. Much *spiritual* and *profitable Doctrine* is *laid up in Histories*,

to wit, { Of Persons, Families, Nations, Polities, in the *Old Testament*: and of Churches, in the *New*.

Yea some Scripture-*histories* contain Gospel-*mysteries* wrapt up in them. As the

the Myſtery of God's *Election* and *Rejection* in the *Hiſtory* of *Iſaac* and *Iſmael*; Rom.9.6,7,8. of *Jacob* and *Eſau*, ver.11, 12,13.--the Myſtery of God's wrath, ſeverity, obduration and rejection, in that of *Pharaoh*, ver.17. *Exod.9.16.*

--Of the two Covenants, in the *Hiſtory* of the two places *Sinai* and *Jeruſalem*, and of the two Mothers, *Sarah* and *Hagar*, Gal.4.22. to the end.

Reaſ. 3. Becauſe many *paſſages of Scripture*, both in the *Old* and *New Teſtament*, *cannot be well underſtood*, explicated, illuſtrated or made uſe of to the benefit of our ſelves, or others, but out of *Hiſtories*, or without the knowledge of *Hiſtories*. As thoſe *Prophetical* Scriptures, which ſpeak of the four *Monarchies*, of the *Pope* and *Turk*; of the various *ſtate of the Church* of God in ſeveral Ages.

There is in Scripture a mixture of Civil with Sacred ſtories, as

Of the *Jews affairs*, and tranſactions with the Nations round about them, and with other Nations, that were remote from them; and what was done to the *Jews* (God's people) in the times of the *Old Teſtament*, to *Chriſt* and his *Church*, or to any of his *members*, under the *New*; by Kings, Emperors, Rulers, or their Officers,

cers, at their Command, as by *Herod*, Matth. 2. 3, *&c.* Acts 12. 1, 2, 3. and by others, as *Claudius*, Acts 18. 2. *Nero*, 2 Tim. 4. 17.

Or, what befell them in the times of these Kings, or Emperors, as of *Cesar Augustus*, Luc. 2. 1, 2. of *Claudius Cesar*, Acts 11. 28.

Mr. Rutherford.

Many passages in the *Prophets* may be best explaned out of the *Histories* of the Times, and Places, to which they properly belong. A learned man saith that *Josephus*, *Herodotus*, *Quintus Curtius*, *Xenophon*, and other Heathen Writers, conduce not a little to the Textual knowledge of *Chronicles*, *Nehemiah*, *Esther*, *Daniel*: as those that write of the *Babylonish*, *Assyrian*, and *Persian* Kingdoms, and Empires, and the *Roman History* may add light to the *Prophets* and *Evangelists*, *Acts*, and *Epistles of Paul* in the *New Testament*.

The Scriptures have much of the *Antiquities*, *Manners*, *Customes*, both *of the Jews*, and of *other Countries* also, in them, and there be many *Allusions* in them thereunto; and the Scriptures receive illustration from them.

SECT.

SECT. II.
Of Jewiſh Hiſtory.

FIrſt *of the Jews.* Whence if not from the *Jewiſh* Records, or Writers, ſhould we learn--what the *Scribes* and *Phariſees* were? what the *Elders*, the *Rulers of the Synagogue?* what the στρατηγοὶ τοῦ ἱεροῦ, *Luke* 22. 52? what βυρσεὺς, *Mark* 19. 43? what their *Synagogues*, their *Phylacteries*, and the *enlarging* of the *borders* of their *Garments?*--what was the *riſe* of the *Feaſt of Dedication*, *John* 10. 22. ſeeing the *Temple* was thrice conſecrated by ſolemn Dedication, and of which that in *John* muſt be underſtood? See *Beza* in *Joh.* 10.22. What a *Sabbath-days journey?* what the *Samaritanes* were, and *where* they worſhipped, *John* 4.20? This conduceth to underſtand the *parable* of the good *Samaritan.* Luk.10.33. and of Mat. 10.5. What thoſe particular Cuſtomes of the *Jews* are, which are hinted, and referred to in holy Writ? The knowledge hereof helps us more fully to underſtand *Chriſt's Sermon on the Mount*, and *Matth.* 23. *chap.*--and 21. *chap.* 8, 9, 12. *Luke* 7. 44,45,46. and 11.44. *Rev.* 16. 15. *Bleſſed is he that watcheth*

Dr. Lightfoot's Temple-Service, cap. 7. sect. 1.

and keepeth his garments] This hath respect (as some conceive) to the twenty four Guards of *Priests* and *Levites* watching in the *Temple* every night, where one walked the Round; who, if he found any of them asleep, might set fire on his garment.

De Dieu in loc.

Revel. 3. 4. ---*They shall walk with me in white, for they are worthy*] This place seems to glance at that Custom of the *Jews*, that when enquiry was made of the Genealogy and imperfections of the Priests, whosoever was rejected, as to his Genealogy, had a black Garment put on him, and went out of the Court: but who so was found entire, and right, was invested with white, and ministred with the rest of the Priests.

Luke 13. 33. ---*It cannot be that a Prophet perish out of Jerusalem*] which speech of Christ looks to that custom, that none were to judge Prophets, but the *Sanhedrim*, or great Council of *seventy one*, who used to sit onely in a part of the Temple at *Jerusalem*. *Matth.* 17. 24. ---They that *received Tribute-money*:]---that is half a Shekel, demanded of every *Jew* yearly for the use of the Temple: Of which see *Grotius in loc.* and *Schickards Jus Regium Hebr.* pag. 84.

Δίδραχμα.

It

It may be cleared from *Jewish* Writings, how our Saviour could keep his last Passover a day before the *Jews* kept theirs (for the day after he had eaten it, and wherein he was crucified, was but the preparation to theirs, *John* 18. 28. and 19. 14.) and yet keep it at the due time: which Dr. *Cudworth* hath excellently made out in his Discourse of *the Notion of the Lords Supper*, chap. 3.

Lastly, Those words *Hebr.* 11. 35. *Others were tortured, not accepting deliverance*, &c. have respect to *Eleazar*, and the Mother with her seven Sons, whose Faith and Constancy is recorded in the second of the *Maccabees*, chap. 6. verse 19, 30. and chap. 7.

SECT. III.

The History of other Eastern Nations.

THe Scriptures have also in them the *Customs of other Nations:*

Both { I. Of those that were *neareſt* the *Jews*. II. And of those that were more *remote*.

First, Of those which were *neareſt* the *Jews*, round about them: For they mention

1. Their *Deities*, of which many in the Old Teſtament, as *Moloch*, *Baal-peor*, *Dagon*, *Aſhtaroth*, &c. of which ſee Mr. *Selden de Diis Syris*. To thoſe commonly obſerved ſome add *Amon*, an *Egyptian* and *Libyan* Deity, mentioned *Jer.* 46. 25. in the *Hebrew*; אמון מנא *Amon* of *No*, *i. e.* a place where *Amon* was worſhipped, thence called *No-amon*, *Nah.* 3. 8. See *De Dieu in loc.* and *Bochart. Geogr. ſacra*, page 6. Others add אחד *Achad*, which we render [*one*] *Iſai.* 66. 17. but ſeems to denote *the Sun*, the god of the *Aſſyrians*. See *Grotius in loc.* and *Scaliger in notis in fragmenta ſelecta*.

2. Their *Rites* and *Ceremonies*; as of worſhipping an Idol (*a*) by *kiſſing the hand*, Job 31. 27. Their *Women's* being *proſtituted* in the Temple of *Venus* (*b*) (in honor to her) among the *Babylonians*: to which *Levit.* 19. 29. ſeems to have reſpect. Their obſerving *lucky and unlucky days* for ſuch and ſuch buſineſſes, *Levit.* 19. 26. and their ſeveral ſorts of *Divination* (as by the *ſtaff* and *liver*) without which thoſe two places are not to be underſtood, *Ezekiel* 21. 21. *Hoſea* 4. 12. Their cuſtom of *eating* of the Sacrifices, which they offered to their Idols, *upon mountains*: (*c*) whence it is that Idolatry

(a) See Doughty's Analecta ſacra in locum.

(b) Selden de Diis Syr. Syntag. 2. cap. 7.

(c) See Dr. Cudworth's Notion of the Lord's Supper, cap. 1.

is expressed in Scripture by *eating on the mountains*, Ezek. 18. 11. and by *setting a Bed there*, Isai. 57. 7. (see also *Ezekiel* 23. 41. and *Amos* 2. 8.) because they were wont not to sit at Feasts, but to *lie* on Beds, or Couches: which the *Jews* also used. So we read of *John*'s *leaning* (or rather *(d) lying) in Jesus bosom*; that is, with his head before *Jesus* breast, which was the usual posture, *John* 13. 23, 25. To which *(e) Lazarus*'s being *in Abraham*'s *bosom* may refer, *Luke* 16. 22. as intimating his having the next place to *Abraham* at that heavenly Feast, where many from the East and West shall *sit down* with him.

(d) ἀνακείμενος.

(e) See Heins. in Luke 15. 22.

From that *(f)* Eastern usage (thence translated into the West) of making *Telesms* or Images of some plague, or noxious creature, which infested them (and that under a certain Position of the Heavens) that by vertue hereof they might drive it away: from that usage, I say, we may judge of the meaning of those Images of *Emerods* and *Mice* (the *plagues* sent amongst them) which the Lords of the *Philistims* sent back with the *Ark*, that so those plagues might be removed, 1 *Sam.* 6. 4, 5.

(f) See much of it in Mr. Gregory's Notes, cap. 7, 8. and Hottinger's Histor. Orient. page 190, &c.

A *fair Reason* may be given of divers

prohibitions in the *Ceremonial* Law (otherwiſe ſomewhat *ſtrange*) from the Rites and Superſtitions of other Nations (the *Jews* Neighbors) to which they are oppoſed. For God knew the *Iſraelites* prone to Idolatry; ſo that the more Rites they had common with the *Gentiles*, the more eaſily would they have paſſed over to their Worſhip and Maners.

Thus *Exod.* 23. 19. and 34. 26. after the Command of bringing in the firſt of the *firſt-fruits* into the Houſe of God, it's added, *Thou ſhalt not ſeethe a Kid in his Mothers milk*: becauſe it was the cuſtom of the Idolatrous Heathen (as Dr. *Cudworth* (*g*) proves) when they had gathered in all their Fruits, to boil a Kid in the Dams milk, and then in a Magical way to beſprinkle all their Trees, Fields, Gardens, and Orchards, thinking hereby to make them fructifie. The *Iſraelites* may be forbidden *to ſowe their Field or Vineyard with divers ſeeds*, Levit. 19. 19. Deut. 22. 9. becauſe this mixture was uſed by others for Magical Purpoſes. See *Grotius in loc.* and *Hotting. Hiſt. Orient. lib.* 1. *cap.* 8. And the *Zabian* (or Eaſtern) Prieſts are ſaid to have worn *linſey-woolſey garments*, which might occaſion the forbidding of ſuch, *Levit.* 19. 19. As the ſhaving of their

(g) Notion of the Lord's Supper, page 26.

their heads and beards; and the cutting of the hair round, leaving onely ſome behinde, in uſe among the *Arabians* (thence called, *thoſe that have their corners polled* (*h*) Jer. 9.26. margin, and 25.23.) did that other, verſe 27. *Ye ſhall not round the corners of your heads---or beard.*

(h) Grotius and Junius in loc. and Dion. Voſſius in Maimon. de Idolol. cap. 12.

The next verſe alſo hath reſpect to Heathen Cuſtoms: The latter part of it [*nor print any marks upon you*] is oppoſed to that of the *Sabeans* and *Aſſyrians*, who uſed to print marks on their fleſh, and thoſe (*i*) either the *names* of their *gods*, or ſome *number* ſtanding for their name, or ſome *Hieroglyphical note* or character appropriated to them: To which *Revel.* 13. 16, 17. refers, where we read of men, *that have the mark or the name of the Beaſt, or the number of the name on their hand or forehead.* See *Grotius* on that place. Theſe Idolaters were thus marked probably in token of their ſerving ſuch an Idol, their *Baal*, their lord: ſince it was a cuſtom in the Eaſtern parts for Servants to have their *Maſters names* imprinted on their *foreheads*: and ſo we read of the *ſervants of God ſealed there*, Ezek.9.4. Rev.7.3. The *Zabians* uſed to ſacrifice to Devils under the form of Goats; whence that *Levit.* 17.7. *They ſhall no more offer their*

(i) See Grotius in Levit. 19.28.

Sacrifices unto Devils, שעירים to *Goats*, or *Satyres*. They offered onely leavened Bread, and anointed their Sacrifices with Honey. Hence *Leaven* and *Honey* seem to have been *forbidden in Offerings*, Levit. 2. 11?

To be short, what better Expositors are there of these following places, then such as write of the *Gentiles* Maners and Superstitions? *viz. Deuteron.* 18. 10, 11. 2 *Kings* 23. 4, to 15. *Isai.* 65. 3, 4, 11. and 66. 17. *Ezek.* chap. 8. and chap. 23. vers. 39, 40, 41. *Jer.* 7. 18?

SECT. IV.

Of Egyptian History.

SO much in general of the Customs of the Nations neerest the *Jews*. To which some things may be subjoined, which relate particularly to the Rites and Antiquities of the *Egyptians*. And,

I. Who can understand the meaning of *Moses*'s *excuse* for not sacrificing in *Egypt* (*Exod.* 18. 26. *We shall sacrifice the abomination of the Egyptians*) that hath not heard of their *Apis* or *Mnevis*, of their *adoring* an *Ox*, and counting *Sheep* and *Goats sacred* Creatures; which, for the *Hebrews* to have killed in sacrifice, would have

have been abominable to them? Which further clears two things:

1. Hence we may discern a Reason, *why God*, of all Beasts, *chose* these (*Oxen, Sheep* and *Goats*) *to be sacrificed to him*; namely, because they were *deified* by the *Egyptians*: by which means he might keep the *Israelites* from their Idolatry, and make himself acknowledged the onely true God. Thus, among Birds, God might pitch on a *Dove* for sacrifice, because it was *worshipped* by the *Syrians* and *Assyrians*, who would not eat of, or suffer that creature to be hurt.

2. We may further discover hence, *where the Israelites learn'd to worship a Calf, or Ox* (as it's called *Psal.* 106. 20.) *in the Wilderness*; to wit, in *Egypt*, Ezek. 20. 7, 8. Whence also *Jeroboam* (newly returned from thence) brought that Worship in again amongst them.

Cunæus (*k*) also thinks, that their *burning incense to the brazen Serpent*, 2 *Kings* 18. 4. sprung from the vanity of the *Egyptians*, who had Serpents in so sacred account.

(k) De Repub. Hebr. l. 3. c. 4.

II. *Egyptian* Story will acquaint us fully how *Shepherds came to be an abomination to the Egyptians*: for which consult *Cunæus de Repub. Hebræor. lib.* 1. *cap.* 5. or *Bochart*.

chart. Geograph. sacr. page 375.

III. Their Antiquities will clear *Isai.* 18. 1, 2. *Wo to the Land of the Cymbal,* or *jingle,* (for that is the meaning of the *Hebrew*, according to (*l*) *Bochartus* and (*m*) Mr. *Gataker*) ---*that sendeth Ambassadors by the Sea in vessels of Bulrushes upon the Waters.* That this *Land* is *Egypt,* appears,

(l) Geogr sacr. pag. 240.
(m) Annotat. on Isa. 18. 1, 2.

1. In that abundance of such *Instruments* was used in the *worship* of *Isis,* the great *goddess* of the *Egyptians.*

2. It was ordinary there, to pass to and fro in *Boats* or *Vessels* made of a sort of *Rush,* which was plentiful in *Egypt:* and so were Reeds also; their plenty making them (*n*) to be used *Hieroglyphically* to signifie *Nilus,* or *Egypt.* Whence it is, that the *Egyptians* are understood by the *Company of the Reed,* in *Psal.* 68. 30. or *Pharaoh* by the *Beast of the Reed,* as the margin hath it.

(n) Amam. Antibarb. Bibl. in Psal. 68. 30.

IV. From the *Egyptians* we may learn the meaning of the (*o*) womens weeping for *Tammuz,* Ezek. 8. 14. and of the Star of *Remphan* in *Acts* 7. 43. which verse is quoted out of *Amos* 5. 26. and that according to the Version of the LXX, who rendred *Chiun* there by Ῥαιφὰν, or as some Copies have it (*p*) Ῥαιφὰν, or Ῥεφὰν: because

(o) See Junius in Ezek. 8. 14. and Selden de Diis Syr. Synt. 2 cap. 11.

(p) See Beza in Act. 7. 43.

cauſe this Name was better known to the *Egyptians* (in whoſe Land, and for whoſe King they made their Verſion) in whoſe Language it ſignified the ſame that *Chiun* doth in *Hebrew*, or *Arabic* rather, *viz.* *Saturn*. See *De Dieu* in *Acts* 7. 43. and Doctor *Hammond* on the ſame place.

SECT. V.

Of Grecian Hiſtory.

Secondly, THe Scripture hath ſomthing in it of the cuſtoms of other Nations, more *remote* from the *Jews*, the *Grecians* and *Romans*.

I. Of the *Grecians*. For we read of diverſe of their *Deities*, as *Jupiter*, *Mercury* (*Acts* 14. 12.) *Caſtor* and *Pollux* (*Acts* 28. 11.) and *Diana*, which were alſo worſhipped by the *Romans*. We read too of the *Athenian Altar*, Acts 17. 23. and the *Epheſian Image*, the τὸ διοπετὲς, *chap.* 19. 35.

The *Grecian Games* are frequently alluded to in *Pauls* Epiſtles, who, planting Churches in *Greece*, attempers his diſcourſe to their uſages. One of their four famous Games was the *Iſthmian*, celebrated at *Corinth*, the cuſtoms of which he hath manifeſt reſpect to in 1 *Cor.* 9. 24, 25, 26, 27. where you may ſee in the *Greek* ſeveral

several of their *exercises* (as *running* and *pugilate*) and the terms appropriate to them, as σταδίῳ πρέχειν, ἀγωνίζεσθαι, πυκτεύειν, ἀέρα δέρειν, ὑπωπιάζειν, δηλαγωγεῖν, κηρύσσειν, βραβεῖον, στέφανος, ἀδόκιμος.

All which words require explication from those *Grecian* Solemnities, without knowing of which we cannot reach that great Elegancy, nor the full sense of those Verses. In that last word ἀδόκιμος the Apostle alludes to the *probation* of those who had performed *athletical* exercises, for it was examined whether they had *striven lawfully*, before they were pronounced Conquerors, and so crowned: which you may see in 2 *Tim*.2.5. He that strove as he ought, was δόκιμος, approved, and so got the prize. Hence *Jam*.1.12. its said of him that endureth tentation, ὅτι δόκιμος γενόμενος λήψεται τὸν στέφανον, &c. He that strove or run amiss was ἀδόκιμος rejected, and missed of the reward. So that *Pauls* meaning in 1 *Cor*.9.27. is, lest when I have performed the office of a κήρυξ, or *Herald* (which was to proclaim the prize, and the laws of the Exercises, and to admonish and animate the contenders) when I have shewed others the right way of striving and getting the Crown, I my self miscarry, and be judged uncapable of it.

There

There is also an allusion to the *Grecian* Games in *Phil.*3.12,13,14,16. where we meet with more *agonistical* terms, as σκοπὸς, κανὼν, τελειοῦσθαι (which is as much as *to be crowned*) and λαμβάνειν or καταλαμβάνειν; which is used to denote his apprehending, or catching of the prize, or reward from the top of the Goal, who was judged the Conqueror.

So in 2 *Tim.*4.7,8. and in *Heb.*12.1,2, 3,4,11,12. the Phrase is agonistical.

He that desires an Explication of the Customs of their Games, and so of those Scriptures which refer to them may consult *P. Faber*, or *Lydius* in his *Agonistica sacra*; or Doctor *Hammond* in his *Annotations* on the above-mentioned Places, who excellently sets forth the Emphasis of them.

In *Acts* 19.31. we read of the Ἀσιάρχαι (q) the Exhibiters and Governors of the Games in *Asia*, which were at that time celebrated at *Ephesus* to the honor of *Diana*. Therefore *Ephesus* is stiled her Νεωκόρος, or *Sacrist*, *verse* 35. which Title was affected by every City, where their games were celebrated in honor of some of their Deities. See Master *Gregorie*'s Notes, *chap.*9.10.

(q) See Doctor Hammond on that place, and Beza.

The γραμματεὺς *verse* 35. is also said to have

have been (r) an Officer in those Games. In 1 *Cor.* 4. 9. and 15. 32. the Apostle hath respect to that *bloody spectacle*, when men, who were ἐπιθανάτιοι, *devoted to death*, were to fight on the Theatre with Beasts, that would rend them to pieces.

(r) See Master Gregories notes before cited.

I will conclude this Head with the words of *Scultetus*; (s) *Græciam igitur veterem noverit, Paulinas Epistolas qui nosse satagit.*

(s) In Orat. pro conjun. Philolog. cum Theolog.

SECT. VI.

Of Roman History.

2. THe Scripture hath something in it of the *Roman* Customs, and Antiquities. See *Acts* 22. 25, 28. and 25. 10, 11, 16. and 26. 32. *Luk.* 2. 1, 2.

Let me hear without any help from the *Roman* History, what *Cesar* was, *Joh.* 19. 12. and what is meant by *Legion*, *Centurion*, *Publican*, by the *whole world*, πᾶσαν τὴν οἰκουμένην (t), and what by ἀπογράφεσθαι, *Luk.* 2. 1.

(t) The Roman Empire.

He that hath not read, or heard that *Tarsus*, amongst other places, was priviledged with the *freedoms* of the City of *Rome*, cannot make it out how *Paul* could say, and say truly, that he was a *Roman free-*

free-born, Acts 22.27,28. when indeed he was a *Jew* born at *Tarsus*, verse 3.

The *crucifixion* of *Christ* was a *Roman* punishment, and so not to be perfectly understood but from that History. To which there was something added of the *Jewish* usage, in giving him ἐσμυρνισμένον οἶνον *Mark* 15.23. For the *Jews* used to give a cup of *wine* with *frankincense*, or (u)*myrrh* to condemned persons before their execution, grounding this Custom on *Prov.* 36. 1. *Give strong drink to him that is ready to perish*, &c.

(u) See Amam. Antibarb. Bibl. in Prov. 31.6.

SECT. VII.

Of Christian, or Church-History under the Gospel.

THus much may suffice to evidence the *History* both of the *Jews*, and *Gentiles*, to be useful for explicating many passages in Scripture. The same may be affirmed of the *Christian* History, or the History of the *Church* in the times of the *Gospel*, from which we must receive information, about that usage of *being baptized for the dead*, mentioned 1 *Cor.* 15.29. and about the ἀγάπαι, or *Feasts of charity*, Jude 12. the understanding of which is of use to clear the meaning of 1 *Cor.* 11.21,22. And con-

concerning the *Nicolaitans*, who they were, and what their Doctrine, *Rev.* 2.6, 15.

It is *Ecclesiastical* History that must give light to those places of Scripture which foretell of *Antichrist*, or which concern the *Church* all along, since the first publishing of the *Gospel*.

From hence also must we be instructed in those *Cases*, wherein it is requisite to know the *custom* of the *Churches*, 1 Cor. 11.16.

Ecclesiastical History is one of the nearest attendants to Divinity, and therefore hath always experienced the same fate with it: *Simul floruerunt, simul jacuerunt*, both flourished, and both were out of respect together: as *Isaac Casaubon* shews in his *Prolegomena* to his *Exercitations* on *Baronius*'s *Annals*.

Who so desires to see the use of this sort of History largely pursued, may read *Grynæus*'s Preface to the *Ecclesiastical* History of *Eusebius*, &c. rendred into *Latine*.

SECT.

SECT. VIII.

Of History as useful to know Gods works.

SEcondly, *History* is useful to a Minister *for knowing the works of God*, which are great and manifold, and declared by it.

History is the *Theatre* and *representation* of God's *providence*, (or divine dispensations) as it exerciseth and manifesteth it self in managing the affairs of the world; but especially in reference to his children, and to his cause; in the preservation of his Church and Truth, notwithstanding the cruelty of Tyrants, and subtilty of Hereticks, designing the extirpation of the one, and corruption of the other.

Herein are legible God's wonderful *mercies* and deliverances of his servants, and his judgements upon the wicked, in special upon the opposers of his Truth, and the persecuters of his servants, and the *constancy* of those many *Martyrs*, who sealed the Truth with their blood. All which may contribute much to the confirming of our belief of it, and the convincing of others.

Without *History*, how much of the manifestation and appearances of God in the world, how many eminent and signal

instances of his wisdom, power and goodness, would be lost.

The *declaring of God's doings among the people* is that the Scripture calls for, *Psal.* 9. 11. and to whom doth this belong, if not to God's Ministers? and what greater help to this, next the word of God, then *History?* sure, he that is furnished with it will be a Scribe better instructed, and more able to bring forth of his Treasury things both new and old.

Men are ordinarily more *awakened* and *affected* with the Historical Relations, and lively Descriptions (because they come neareſt to sensible representations) of such passages, or providential dispensations to any, wherein the mercy or displeasure of God is conspicuous, then if they only hear promises or threatnings. It would strike the minde with far more horror, to hear of the dreadful calamity brought upon the *Jews* by the *Romans*, after they had crucified *Christ*, and to have the particulars of their misery recounted, then only to read *Christ*'s words where he denounceth destruction against them, *Luke* 19. 43.

SECT.

SECT. IX.

Of Hiſtory as uſeful to know the Examples of men.

THirdly, For *knowing and improving the examples of men*, their *vertues* and *vices*. By Hiſtorical relations we have the benefit of others good examples, and the comfort of their experiences; which may be improved (as well as the various paſſages of God's providence, both mercies and judgements) by the Miniſters of the Goſpel, to the exciting or ſupporting of others, as occaſion is offered. And ſince men are ſo apt to be led by examples, he that is a good Hiſtorian hath a great advantage for the drawing and working upon others; to make an apt application of ſtories and examples, (providential and perſonal) which is often much moving and taking with the auditors.

This uſe of *Hiſtory* approacheth very near *Chriſt*'s way of teaching by Parables; in many of which, there is as it were an application of an Hiſtorical paſſage to divine and ſpiritual purpoſes.

Hiſtories are Pictures or Glaſſes, (ſaith one) wherein we may diſcern both what is good and bad, and what we may expect Mr. Parr in Rom. 11. 2.

as a reward either of our vertues or vices; —and it is very profitable to be acquainted with the *Hiſtories* of the Bible, and to make uſe of them. Our Savior and *Paul* approve this by their practice, *Mat.* 12. 3,5. *Have ye not read*, ſaith Chriſt. — 1 *Cor.* 10. 1, &c. *I would not that ye ſhould be ignorant*, ſaith *Paul*] *ſcil.* of the Old Teſtament-ſtories. So alſo practiſed *James*, *Peter*, *Jude*, *John*, as appears in their Epiſtles.—There was never any man of note for wiſdom, who was a ſtranger in ſtory.

Lege Hiſtoriam ne fias Hiſtoria, ſaith one. Read *Hiſtory* that you may not be made an *Hiſtory*.

CHAP. VII.

Of the Uſefulneſs of Chronology.

CHronology is of great uſe for a Miniſter of the Goſpel, to know eight things.

I. The ſeveral *Ages of the world* exactly, and the *Times* of *Generations*, and of *Nations*,

of

—of *Governments*, *Kingdoms* and *Commonwealths*; the riſe, growth, changes and periods of them.

—And of *Governors*, of Kings and Rulers, and the times of their reigns, (eſpecially of the Kings of *Judah* and *Iſrael*, both abſolutely and comparatively, which have ſome knots, difficulties, and ſeeming repugnancies in them) and what fell out therein: as Chriſt's birth in the days of *Herod* the King, *Mat.* 2. 1. and ſo *John Baptiſt*'s birth, *Luke* 1. 5, 13.

It may be needful to know the times of the reigns of Heathen Kings and Emperors, becauſe ſome paſſages of Sacred ſtory refer to them; as Chriſt's birth; the coming up of *Joſeph* and *Mary* to *Judea*, to be *taxed in the dayes of Ceſar Auguſtus*, *Luke* 2. 1. to 8. the *great dearth* which *Agabus* propheſied, that came to paſs in the days of *Claudius Ceſar* the Empeſor, *Acts* 11. 28.

It's ſaid in *Dan.* 2. 44. *In the days of theſe Kings* (that is of *Syria* and *Egypt*, as ſome conceive, or rather of the *Roman* Empire, as others) *ſhall the kingdom of the Meſſiah be ſet up.* will.e.

II. To know the particular times and ſeaſons,

1. Wherein *Perſons of Note* lived,

—and who were contemporary, or what diſtance of time was between them.

2. Wherein ſuch and ſuch *remarkable things* were done by God or man, reported in the Old or New Teſtament.

To know the order and diſtinction of times, and of deeds done in them.

III. To know the ſeveral *ages of the Church* of God.

1. *Under the Law*, and the various ſtates thereof, and what Prophets lived in each of them.

2. *Under the New Teſtament*, the ſeveral ages and ſtates of the Churches of *Chriſt*, their beginnings, continuance, decay and diſſolution; and what Apoſtles, or Miniſters of *Chriſt*, lived in them.

To know the *parts of Chriſt's life*, (private and publick) and the years of his Miniſtery, and what he did or ſuffered in every one of them.

To know the times of the *Paſſovers* while *Chriſt* lived upon earth, for the years of *Chriſt*'s Miniſtery are reckoned according to the ſame.

IV. To know the particular times, wherein the ſeveral books of the *Holy Scripture were written* by the Pen-men thereof; which conduceth much to a right underſtanding of ſeveral paſſages therein, and

and to reconcile ſeeming repugnancies in the Scriptures.

Diſtingue tempora & concordabunt Scripturæ.

The diſtinction of the times, wherein *Paul* writ his ſeveral Epiſtles, is of much uſe to ſhew, why the Apoſtles wrote ſo variouſly about the ſame things, as Circumciſion, and other Ceremonies. For to the *Romans*, *chap.* 14. 1. he exhorts that they ſhould receive them that are weak in the faith, &c. *i. e.* about Ceremonies and indifferent things.

But to the *Galatians* and *Coloſſians* he utterly condemns the uſe of Circumciſion, *Gal.* 5. 2, &c. *Col.* 2. the reaſon is, the difference of times, as *Chryſoſtom* hath noted. Ceremonies were alwayes in themſelves mortal; at *Chriſt*'s death they became *mortuæ*, *dead*, but after that they became *mortiferæ*, *deadly* to them that uſed them.

V. To know the *times of fulfilling Propheſies, and Promiſes* of things that are now { 1. *Paſt.* 2. To *come.*

Firſt *Paſt*, as thoſe that were made concerning

1. Particular *perſons*, as *Joſiah*; the Prophecy of him foretold by the man of

Piscator. God, 330. years before he was born, 1 *King.* 13. 2. and concerning *Cyrus* by name, about 220. years before he was born, *Isa.* 44. 28. which are so punctually performed, as if these Prophecies concerning them had been a Narrative of things past, rather then a prediction of things to come.

2. Concerning people; as

Gen. 15. 13. 1. To the *Israelites* about their *bondage*, which was 400 years, beginning

Gal. 4. 29. the account from *Ismael*'s mocking and persecuting of *Isaac*, which fell out 30. years after the promise, *Gen.* 12. 3. which

Gal. 3. 17. promise was 430. years before the law,

Ainsworth. —and about their *coming forth of Egypt* out of bondage, which was 430. years after that promise, *Exod.* 12. 41. God kept time to a day.

2. To the *Jews* concerning their *Captivity* in *Babylon*, and *Reduction* thence after 70. years, *Jer.* 29. 10.

Gal. 4. 4. Concerning the coming of the *Messiah* in fulness of time, exactly answering and fulfilling the prophecies thereof, as to Christ's birth and death, *Gen.* 49. 10. *Dan.* 9. 24.

God is punctual for time in all his performances of his Prophecies, and promises, even to a day or hour; and for things, to a title. What-

Whatever God promiſed to *Iſrael* at any time with his mouth, he performed with his hand to the utmoſt, 1 *King.* 8. 56. *Jer.* 33. 14.

A clear demonſtration of his veracity and fidelity, and of the verity of his word.

The ſame may be ſaid of the times of God's fulfilling of Prophecies and Treatnings of *Evils paſt*,

both { to God's people, and to the wicked, their enemies, whether Perſons or Nations.

Secondly, To know the times of God's fulfilling of Prophecies, and Promiſes, and Threatnings of things *yet to come*, which are expreſſed in the *Prophets*, eſpecially in *Daniel*, in the Apoſtles *Epiſtles*, but eſpecially in the *Revelations*: Concerning,

1. The *Calling* of the *Jews*, and of the *Ten Tribes*, in the latter days.

2. The Propheſying and ſlaying of the *Witneſſes*, and their reviving, *Rev.* 11. 3, 7, 11.

3. The downfall of *Antichriſt* and *Babylon*.

4. The ruine of the *Turks*.

Of *Gog* and *Magog*.

VI. To know the *Epochas*, the terms of Account, or the beginning of times in Com-

reckoned – Computation, from which times, and things are reckoned in Scripture; or the intervals, in which the measures of times are termined, as

See Perkins in his Introduction to his Digest. Alsted. Chron. cap. 1.

From the *Creation* to the *flood*, 1656 years.

From the *Flood* to the Promise made to *Abraham*, 367 years.

From the *Promise* to the going out of *Egypt* 430 years, *Exod.* 12. 40.

From the children of *Israel*'s *coming out* of *Egypt*, when they began to be a free people, and a Nation of themselves, to the *Temple*, 1 *King.* 6. 1. 480 years.

From the *building* of the *Temple* to the *destruction* of it, 427 years, in which is included the time of the Captivity.

From the beginning of *Daniel*'s *weeks* to the death of *Christ*, (as Mr. *Perkins* thinks) 490 years, where they end.

VII. The knowledge of *Chronology* is necessary to the *disposing of the Bible into an Harmony*: or to the transposing of the order of Books and Chapters of the holy Scriptures, for the reducing of all into a continued *History*, which some have endeavoured, and Dr. *Lightfoot* hath performed in his *Harmony*, for the *New Testament*.

See Mr. Samuel Torshel's design.

VIII. The study of *Chronology* is needfull

ful to know, and *evince* the *verity*, and *certainty* of the *holy Scriptures*; and to confirm the Conſcience againſt Satan's Attempts to overthrow mens Faith by caſting in ſuſpicions of the truth of Scripture, becauſe it doth not agree in the Account of Time with other *Hiſtories* of the world, written by the moſt prudent men of all Ages. And with this Tentation *Funccius* in his Epiſtle Dedicatory before his *Chronology* (reckoning up the advantages of the diligent obſervation of *Hiſtory* and times) affirms himſelf to have been aſſaulted; which was the cauſe that moved him to undertake his *Chronology*, though otherwiſe unwilling to it.

Voſſius ſpeaks of his meeting with ſome, not verſed in the Doctrine of Times, though elſe learned men; who could not be ſo ſoon induced to queſtion the truth of Scripture by any thing, as the Diſcrepancy of Times in it, whom he, by anſwering their Objections, convinced of the uſe of *Chronology*. De ſcient. Mathem. cap. 39.

From the Premiſes it appears, that *Chronology* is of great uſe to the underſtanding of the Scriptures, which are exact in the Computation of times; and to the clear and diſtinct referring of Occurrences or paſſages in Scriptures to their proper

proper Times. The knowledge of the Times when, as well as of the Places where, persons lived, and things were done, tends much to the elucidating of them, and is very delightful. As God made every thing beautiful in his time, *Eccles.* 3. 11. so there is beauty, satisfaction and pleasure in the knowing the times and seasons, wherein things were done, or came to pass.

The *ignorance of times* leads men into mistakes about passages of Scripture. Thus some have thought that the shipwrack at *Melita*, Act. 27. was one of the three mentioned by *Paul*, 2 Cor. 11. 25. whereas the second Epistle to the *Corinthians* was writ long before that shipwrack. So *Capellus* (out of *Baronius*) *in Histor. Apostol. pag.* 63.

Chronology is the key for the right understanding of the *Prophets*: to know the times, to which they refer, and the things acted in those time, is the way happily to apply *dicta factis*.

See Grotii Annotat. in prophetas.

CHAP.

CHAP. VIII.

Of the Uſefulneſs of Arithmetic.

Arithmetic is uſeful for a Miniſter in two reſpects:

Firſt, Rightly to *underſtand*, and exctaly to *compute Scripture-numbers* and accounts, as in Genealogies, Hiſtories, Chronologies, Prophecies, and in other things.

Secondly, To ſearch into, and *finde out Scripture-myſteries*, which are hid in *numbers*. *Arithmetic* is a key to open to us the right underſtanding of *numerical* ſpeculations.

There are two *Myſtical numbers* to be taken notice of eſpecially;

The one is contained in the *Name of the Beaſt*, Rev. 13. 17, 18, which points out *Antichriſt* to us. *666.*

The other is contained in the *Meaſure of the wall of the New Jeruſalem*, which (as ſome Divines conceive) points out the *Church* of *Chriſt*, Rev. 21. 17. [*Here is wiſdom*, ſaith *John*, Rev. 13. 17, 18. *i. e.* a thing that requires wiſdom. *Let him that hath underſtanding count the Number*

Number of the Beast, or *the Name of the Beast*, or *the Number of the Name*; that is, the *name* of the *Beast*, which is expressed by *number* (or a *numeral name*) or wherein *number* is contained, to wit, in the letters of which the *name* consists. For the *Greeks*, as also the *Hebrews*, had not figures, as we have, but counted by letters: mens names in *Greek* contained *numbers* in the letters. *Piscator* in *ver.* 17. saith, that by these three names, *scil.* the *Beast*, the *name* of the *Beast*, and the *number* of the *name*, one and the same thing is signified, that is *Antichrist*.

Brightman.

This is called the *number* of a *man*, because such a *name* of a *man* (saith *Brightman*) out of whose *numeral* letters this *number* is made, 666, which he thinks to be ΛΑΤΕΙΝΟΣ, *Latinus*: that is the *name*, which the holy Ghost bids us *number* in this place; the letters whereof do, according to the computation of the *Grecians*, make this *number* 666. *Piscator* in *Rev.* 13. shews how, in a Table.

Or, this is the *number* of a *man*, that is, which may be counted, and found out by *man*; which may be computed, or calculated by study and search: one calls this *number* an *Arithmetical* Riddle.

Dr. *Potter*, upon the *number* 666, goeth

goeth another way to work, very ingeniously to unfold this Mystery by *Arithmetical* Calculation, ψηφισάτω thus. The *number*, 666, is applicable to *Antichrist*, not in it self, but acccording to what is essential and remarkable in it, Dr. Potter.

to wit, { its *Roots*, and *Figure*.

I. *Its Roots*, which is 25. This describes the Root or Basis of *Antichrist*'s *Hierarchy*, Colledge of *Cardinals* (who were but 25) instituted *Anno Chr.* 305, who onely with the *Pope*, the Head of this Corporation (which is the very Body and Essence of *Antichrist*) usurp all power and Authority in the Church.

This seems so,

1. In that it's said, *Let him that hath understanding* (in *Arithmetic*) *count the number* of the *Beast*, to wit, by the extraction of the *Root*; which is the onely way men usually count by, when but one *number* is exprest, as here. And this is said to be the *number* of a man, that is, such as is used among men.

2. Because *Christ*'s *number*, or the *number* of the wall of the *new Jerusalem*, describes his Church, not in it self, but by its *roots*, which is 12; as it hints the founding

founding of it by the 12 Apostles, and other things concerning it, as may appear from *Revel.* 21. The Spirit making 12 conspicuous in all the Particulars of the Description of it.

So the *number* of 25 is Remarkable in *Rome*, and much affected by the *Papists*, in many respects. For *Rome* had 25 Gates (as *Jerusalem* 12, Rev. 21. 12.) 25 Churches, 25 Titles, or Parishes. In two of their Churches 25 Altars, on each Altar 25 marks, or dints.

Their *Jubilee* is every 25 year: their chief Holy-days, are upon the 25 day of the moneth: and *Bartholomew*-feast is celebrated at *Rome* on the 25 of *August*, though in all other places one day sooner. There is no one day of the moneth, which hath had originally so many holy days laid upon it as the 25.

The Articles of their Faith are 25, decreed in the Council of *Trent*: which was begun by 25 Prelates, continued 25 Sessions, and ended with the subscriptions of 25 Popish Arch-Bishops.

The *Mass* of *Christ*'s 5 wounds, 5 times multiplied and repeated (which makes 25) will (say they) cure all diseases, and deliver souls from pains. So that they of *Rome* acknowledge some great mystery and

and vertue in this *number*.

The *Emperor* of *Rome*, the *King of Spain*, and *Arch-Duke of Auſtria*, bear 5 Cinques, or 25 round ſpots in their Arms; which Device is recorded to have been ſent from Heaven, in a more Celeſtial maner, then the *Ancile* of *ancient Rome*, as a ſanctified Banner to lead Armies fortunately. The *Pope* and *Cardinals* cauſe theſe 25 ſpots to be imprinted in the Frontiſpiece of divers Books printed at *Rome*, for their better ſucceſs and greater confirmation.

II. *Its Figure.* The *Figure* of *666*, which is a ſquare ſomething more then as long again as it's broad (18 being to be multiplied by 37, the product of which is *666*) ſhews the figure of *Antichriſt*'s city, to wit, *Rome*, which is juſt ſuch. As the Figure of 144, which is a perfect ſquare, ſhews the Figure of *Jeruſalem*. Thus far Dr. *Potter*.

Mr. *Cotton*, in his Expoſition on *Rev.* 13. 18. following *Junius* in his Notes on that Text, would have *6* to be multiplied by 10 (to make up *666*.) So 10 times *6* is 60, and 10 times 60 is 600. *Six* is made the *baſis*, becauſe there are ſix Books of *Decretals* (of which the fixth is moſt compleat, being compiled by Pope *Boniface*,

and called *Sextus*, in which the *Pope*'s Canons are ſummed up) which are a certain platform of Direction for all matters of Practice and Maners in the Diſcipline of the *Romiſh* Church. So *ſix* is a perfect number of all things to be done therein, for Doctrine, Worſhip, and Government: all their Adminiſtrations are founded and meaſured out from their Canon-Laws, which are all wrapped up in *ſix* Volumes, and the *ſixth* is the moſt compleat of them all; therefore the *Pope* makes *ſix* the foundation. This (ſaith Mr. *Cotton*) is but *the number of a man*, that is, a meer humane invention. This 6 is multiplied by 10, becauſe all the Government of the *Roman* State (ſaith he) is by *Tenths*, by Tithes. All the People muſt give the *tenth* to the Prieſt, and the Prieſt to the Biſhop.

To theſe *numbers* may be added the *Virgin number* with the Lamb, which is 144000, *Revel.* 14. 1. (mentioned before in *Revel.* 7. 4. as *the Number of them that were ſealed*) made up by multiplying the 12000 of the *twelve Tribes*, which are the Spiritual Progeny of the *twelve Apoſtles*. See *Mede* in *Revel.* 14. 1. See Mr. *Cotton* in *Revel.* 13. 18. he ſaith, This *number* of the *Lamb*'s *followers* hath its riſe

riſe from 12; 12 multiplied by 12 will ariſe from ſo many ſcores to ſo many hundreds: and 12 times 12000 is 144000; and the *number of the Beaſt*, ſcil. 666, is expreſly oppoſite thereunto. See more about it in Mr. *Cotton*.

CHAP. IX.

Of the Uſefulneſs of Geometry.

GEometry is of uſe to a Miniſter of the Goſpel upon a threefold account:

Firſt, For the *explication of many places* in the Old Teſtament, eſpecially thoſe which treat

I. Of *Weights* and *Meaſures*.

II. Of *Edifices* and *Buildings*, and of their Proportions and Dimenſions. As,

Of the Fabrick of *Noah's Ark*.
Of *Moſes's Tabernacle*.
Of *Solomon's Temple*.
Of *Ezekiel's Temple*, chap. 40. and *City*, chap. 48.
Of the *New Jeruſalem*, Revel. 21.

Of the *Division* of the *Land* of *Canaan* among the *Tribes*, Psal. 78. 55. Josh. 13. 4.

And of several other particulars in Scripture, which are *Geometrically* described, or to which Dimensions are attributed.

I shall instance in two or three places, wherein the Spirit speaketh *Geometrically*, and cannot be understood without knowledge in the *Mathematics*:

Dr. Potter, 666. 1. About *plain and superficial Measure* in *Ezek.* 43. 16. and most evidently in *Ezek.* 48. 20. where he useth a circumlocution, that he might by a Geometrical phrase, and a number multiplied by it self, *viz.* 25000 by 25000, intimate the Square and plain measure of a piece of Ground.

2. About *solid Measure*, Rev. 21. 16. where he saith, *The City was measured* 12000 *furlongs*; *the length, breadth, and heighth of it are equal.* So that it is set down as a *solid Cubical Figure*, containing three Dimensions, and so onely to be measured by solid Measure: and then the compass of *Ezekiel*'s City (namely, 1800 great Cubits) will be the compass of this *new Jerusalem*; for *Brightman*, *Villalpandus*, and others, make them both to be the same City.

Secondly,

Secondly, *Geometry* is an Help to the underſtanding of *the Works of God*, who hath ordered all things in *number, meaſure,* and *weight*. Wiſdom 11. 17

Pondere, menſura, numero, Deus omnia fecit.

Geometry is converſant about Order, and Meaſure, or Commenſuration; which two do ſo excel, as *Plato* ſaith, ὁ θεὸς ἀεὶ γεωμετρεῖ· *God doth alway play the Geometrician*; that is, he doth all, and every thing exactly, in order, as by Line and Meaſure: Or, as *Plutarch* interprets it, God doth, *ratione, proportione, ſimilitudine, omnes mundi partes exornare & dimetiri.* Octavo S. mp. ſ. 2. Problem.

Etenim cum Deus (ſaith *Pet. Ramus*) *immenſitatis aternæ ſpacia definire ſtatueret, Geometria inprimis uſus eſt, quæ longitudinem, latitudinem, profundorum ſpatia terminaret, omniumque ſymmetriam, rationem, proportionem, ſimilitudinem diſcerneret, quæ aerem levitate ſublime tolleret, aquam, terramque pondere deprimeret; quæ denique cœleſtes globos ita tornaret, ut ad converſionis motum nihil rotundius effingi, nihil aptius expoliri poſſet. Itaque Mundi Architectus ille ſummus in fabricando machinandoque Univerſitatis Opificio Geometriam inprimis adhibuit, neque* Plato *quidquam magnificentius locutus eſt, cum dixit, Deum μάλιστα πάντων γεωμετρεῖν.* In his Epiſtle before his general Table of Geometry.

Thus *Geometry* conduceth much to the acknowledging and celebrating of the Wiſdom and Power of *God* in his Works.

Thirdly, *Arithmetic* and *Geometry* are of good uſe to the fore-named *Arts* or *Sciences:*

As, in *Ethics,* to underſtand what Virtue is, which is ſaid to conſiſt in Proportion: and what are the bounds or limits of *Juſtice:* that a Geometrical Proportion ſhould be kept in Diſtributive Juſtice, and Arithmetical Proportion in Commutative Juſtice.

—Alſo in *Phyſics, Aſtronomy,* and *Geography.*

Arithmetic and *Geometry ſunt duæ illæ alæ Mathematicæ, quibus Aſtronomi & Geographi alta & profunda pervolant.* Of the Antiquity, Certainty, Jucundity, Utility of the Study of *Geometry,* ſee *Alſted.*

Alſted. Encyclop. Didact. cap. 7, & 8. pag. 125. in 4.

It is obſerved, the *Patriarchs* were *Mathematicians.*

There may be uſe of *Mathematics* in handling Points of Divinity. *Bradwardine* (the profound Doctor) made uſe of the *Mathematics* (wherein he excelled) of the Principles, Demonſtrations, and Corollaries or Concluſions thereof, in handling Theological Points.

—*ſilo Mathematico Theologica contexit.*

Sir Henry Savile's Preface before Bradwardine's book.

CHAP.

CHAP. X.

Of the Usefulness of Astronomy.

Astronomy is useful for a Minister of the Gospel upon a double account:

First, To know the Nature, Light, Motions, Magnitudes, Influences, and Operations of the *Celestial Bodies*, the Sun, Moon, and Stars; and of their Constellations. ---And how they serve (according to God's appointment) *for signs and seasons, for days and years*, Gen. 1. 14. ---To know the *Ordinances of Heaven*, Job 38. 33. the various Motions, and the marvellous and unspeakable Order of the Heavenly Bodies, which they keep as constantly, as if they walked by a Rule, *Jer.* 31. 35. ---As also to understand *Eclipses*. It is onely an *Astronomer* that can demonstrate that famous Eclipse of the Sun at *Christ's* *passion* to be miraculous, since it happened about the full Moon, for then was the Passover celebrated: but Solar Eclipses in the Course of Nature must be at the new Moon. Luke 23. 45.

Secondly, To understand the *Jewish Years, Moneths, Days*, and their several Accounts hereof, and the dependences thereupon, as the *Jewish* Feasts:——and the Prophecies, Histories, Chronologies, that are in the Scripture:——and the clearing and reconciling of diverse Places, or Passages in Scripture; as the difference between the *Jews* and the *Romans* in fixing the beginning of their Hours, the *Jews* reckoning them from Sun-rise, the *Romans* from midnight, the clearing whereof will make those Places agree, which speak of the time of *Christ* suffering, and the circumstances of it.

In the night *Christ* was in the High Priests Hall, denied by *Peter* at the Cock-crowing, at the break of the day he was delivered to *Pilate*, δέσαντες ἀπήνεγκαν, *Mark* 15.1. then accused before him till the *sixth hour*, Joh. 19.14. to wit, of the *Romans*, which was the *first hour* of the *Jews*. After that he was condemned and delivered to the Soldiers, and all things prepared for his crucifixion, which by *Mark* is said to be at the *third hour*, to wit, of the *Jews*, *cha.* 15,25. but the *ninth hour* of the *Romans*, and the darkness from the *sixth* to the *ninth hour* is to be understood of the *Jewish* hours, that is from noon to three

of

of the clock. See *De Dieu* on *Mark* 15.25.

And as *John* uſeth the *Roman hours*, *cha.*19.14. ſo the *Roman day*, cha.20.19. *The ſame day at evening being the firſt day of the week, Jeſus*, &c. that could not be the evening before Sun-ſet: for when the two Diſciples went with *Chriſt* to *Emmaus*, it was towards evening, and the day far ſpent. Now they ſupt there, and returned to *Jeruſalem*, which was ſixty furlongs diſtant from *Emmaus*, and (*Luk.* 24.13, *&c.*) told the Diſciples what had happened to them, then *Chriſt* appeared in the midſt of them, which muſt be at the evening after Sun-ſet, and that not taken after the cuſtom of the *Hebrews* (for then he ſhould not have appeared on the firſt day of the week, but on the ſecond, becauſe they begin their natural day at evening) but of the *Romans*, who reckon their natural day from midnight.

Hence alſo may that difficulty be cleared of the *Evangeliſts*, calling that day, which was the preparation to the Paſſover *the firſt day of unleavened bread*, Mat. 26.17. Mark 14.12. for the evening after they ate the Paſchal Lamb with unleavened bread was, after the *Jewiſh* account, the beginning of the fifteenth day of the Moneth *Niſan*, which was the firſt

De Dieu in Mark 14.17.

first day of unleavened bread, *Numb.* 28. 16,17. but, according to the *Roman* account, that evening was the end of the fourteenth day, which was the day of Preparation.

The *Jews* divide their *night* into *four watches*, each three hours long. Their day had in it twelve hours *Common*, and three *Temple hours*, or hours of Sacrifice and Prayer, (which on their Feaſts-days were ſignified by ſound of Trumpet, *Numb.* 10. 10. *Grotius* on *Matth.* 27. 45.) which were moſt famous and notable diſtinctions of the time of the day. We read of them, *Acts* 2. 15. and 3. 1. and 10. 3, 9. *Matth.* 20. 3, 5. ſo that after this account whatſoever was done after the third, and before the ſixth hour, might be ſaid to have been done the third hour, and ſo ſome reconcile *Mark* 15. 25. with *Joh.* 19. 14. *Chriſt* was crucified the latter end of the third hour, a little before the ſixth, for there was no Temple-hour between the third and the ſixth.

I may give four *Reaſons* of the uſe of *Aſtronomy* to a Miniſter of the *Goſpel*.

Reaſ. 1. Becauſe *the heavens declare the glory of God.* &c. *Pſal.* 19. 1, 2. his Majeſty, Power, Wiſdom, Goodneſs, which ſhine brightly in them, and demonſtrate his

his Deity, and the knowledge of them, is a means to come to the knowledge of God, and to the acknowledgement of a Deity. See how the ſite and courſe of the Sun evinceth the wiſdom of God, made out in Doctor *Browns Vulgar Errors*, lib. 6. cap. 5.

Reaſ. 2. *Scriptures have much of* Aſtronomy *in them:* as *Gen.* 1. 15, to 19. *Job* 38.31,32,33. In two reſpects eſpecially.

1. Of their natural *motions* and *revolution* in themſelves; of the *Sun* and *Moon* eſpecially, *Pſal.* 104. 19. *Pſal.* 19. 5, 6, 7, and of the effects, and concomitants thereof, as the viciſſitude, or continual ſucceſſion of night and day, of Summer and Winter, *Gen.* 8. 22. and of the influences of the Sun, and of the Moon, and of the Stars, *Deut.* 33. 14.

2. Of ſpiritual *alluſions* to the Heavens, the Stars, their Light, Motion, and many other things, of which the Holy Scriptures are very full.

I might multiply Inſtances hereof. *Pſal.* 84. 11. *Cant.* 6. 10. *Dan.* 12. 3. *Phil.* 2. 15. *Jude* 13. Ἀστέρες πλανῆται. Without the knowledge of Aſtronomy we cannot explain theſe things to others, nor make uſe of them for our ſelves, or draw forth the ſenſe of many Scriptures, or the meaning of

of the Holy Ghost in them fully, and clearly; nor teach those spiritual things by them, which are hinted to us in them.

Ignorance in *Astronomy* buries many sweet and excellent points in Divinity, that may be learnd from the Heavens, the Stars, *&c.*

Reas. 3. From *Examples*. Moses, *&* Daniel *imbuti fuerunt Astrologia*, saith *Calvin* on *Dan.* 1. 4. they were both indued with skill in *Astrology*, because Moses *was learned in all the learning of the* Egyptians, and Daniel *in all the learning of the* Chaldeans, both which were skilful in true and genuine *Astrology*. Some think they of the East Country (as the *Chaldeans*) were the first that found out the courses of the Stars, and the rules of *Astronomy*; and give this reason, *quod nulla regio in mundo esset tam plana ad patefaciendum quaqua versus Horizontem*, therefore they were more propense to learn that Science, to which also the *Egyptians* were disposed, having the advantage of open fields, and serene nights, fit for such contemplation. *Cœlius Rhodig.* lib. 16. cap. 4. But sure this Science had a more early Original, it was known to those before the Flood; being requisite for the ordering of their Moneths and Years, and the computation of Time, which

which receives its meaſures from the motion of heavenly Bodies.

Hence we have the years of the *Patriarchs* before the Flood ſummed up; and we read of the *ſeventeenth day of the ſecond Moneth*, when *Noah* entred into the Ark, *and of the ſeventh, tenth, and firſt Moneth*, Gen. 7. and 8 chap.

Beſides, that the length of their Lives in that firſt Age of the World made them more capable of obſerving and determining the various Motions, and Periods of the heavenly Bodies.

Reaſ. 4. *Aſtronomy* is a ſublime part of natural *Philoſophy*, loſt by our fall in *Adam*, recoverable by obſervation, reading and ſtudy; and as light is ſweet, and a pleaſant thing is it for the eyes to behold the Sun, *Eccleſ.* 11.7. ſo the knowledge of Light, of the Sun, Moon, and Stars is very pleaſant and delightful to the Minde, and makes us more uſeful and profitable unto others.

CHAP.

CHAP. XI.

Of the Usefulness of Geography.

GEography is useful for a Minister in diverse respects,

1. *In the General* to understand the whole Course or Tenor of *Scripture-stories*, both in the Old and New Testament, from the beginning of the Bible to the end: the History of the Creation, of our Redemption, and of Gods Providence in the *Series* thereof, all along from the first to the last, related in Gods Books.

To know the *Distinctions*, *Bounds* or *Borders of Places*, Towns, Cities, Countries: the *Situations* of them, in respect of one another, and of the Heavens: the Longitude and Latitude of them, and their distance one from another: and the Natures, Properties, Commodities, or Discommodities of them.

2. In *Particular*, to understand

The *Plantation of the world* by *Noah*'s sons after the flood.

The *Journeys of Israel* from *Egypt*, through

through the wilderness to *Canaan*.

The *Stories* of the Patriarchs, Judges, and Kings of *Judah* and *Israel*.

The *Journals* of the *Prophets* in the Old Testament. See Bunting's Itinerarium totius Sacræ Scripturæ.

Of *Jesus Christ*, John. 4. 3, 4.

And of his *Apostles* in the New Testament, and of their removals from place to place.

The *Division* of the land of *Canaan* among the Tribes: the situation and proportion, or quantity of their several allotments, absolutely and relatively, or in reference one to another.

The situation of *Neighbouring Countries* and Nations to the land of *Canaan*; how near, or far off, and on what side.

The *Transactions* of God's people the *Jews*, (possessing *Canaan*) with other Nations (either near or remote) by Trade, by League or War, by Amity or Hostility.

The Deportations or *Captivities* of the ten Tribes, and of the two Tribes, which were several and divers.

The *Propagation of the Gospel* by Christ and his Apostles, from place to place, from one Town, City, Country and Nation, to another.

The *Accomplishment* of some *Prophecies, promises, threatnings, judgements*; especially

eſpecially ſuch as have reference to places, as well as to perſons; as the downfal of *Babylon*, of *Antichriſt*, of *Gog* and *Magog*, the calling of the *Jews*.

The *Hiſtories* of the four Monarchies, and of other Kingdoms, which are mentioned in the Scriptures, and of their Cities.

In the underſtanding of all which we may be much aſſiſted by the knowledge of *Geography*, becauſe the knowledge of the places where the perſons were, and the things were done, gives light to the underſtanding of the Hiſtory thereof.

We cannot have a full notion and comprehenſion of ſome affairs, events or occurrences, without knowledge of the places where they were agitated, or fell out.

Neither can we underſtand many *Prophetical Deſcriptions* of places without the knowledge of their ſite and cuſtoms.

The want of skil in *Geography* hath cauſed many wilde conjectures about the ſcituation of *Paradiſe*; and made thoſe guilty of a great miſtake, as to many places of Scripture, that take the *land of Cuſh* (ſo often mentioned there) for the *African Ethiopia*; and the land of *Havilah* for that in *Eaſt India*, as Sir *Walter Rawleigh* in his Hiſtory of the World hath demonſtrated, *l.* 1. *c.* 3. and *c.* 8. *ſect.* 10.

3. *Geo-*

3. *Geography* is further uſeful for the *clearing of ſome Texts* in Scripture, wherein there is difficulty upon one of theſe two accounts.

1. Either when Places, that *differ* in their ſcituation, have the *ſame name*: as the two *Edens*, one in *Meſopotamia*, *Gen.* 2. 8. the other in *Cœlo-Syria*, of which *Amos.* 1. 15. ——The two *Sabas*, one in *Arabia Felix*, of which *Pſal.* 72. 10. the other in *Arabia Deſerta*; whence the *Sabeans* were that robbed *Job*, *chap.* 1. 15.

So the two *Hamaths*, one in *Syria Zobah*, of which 2 *Chron.* 8. 3. the other in *Phenicia* in the Tribe of *Nepthali*, of which *Numb.* 34. 8. *Ezek.* 47. 16.

So *Kedeſh* and *Ramah* were the names of divers places far diſtant. See Sir Walter Rawleigh of all theſe in his Hiſtory of the world.

So two places are called *Ceſarea*, the one near the riſe of *Jordan*, of which *Mat.* 16. 13. the other on the ſhore of the *Mediterranean* ſea, mentioned *Acts* 18. 22. and 25. 1, 4.

So two places are named *Antioch*, one in *Syria*, of which *Acts* 11. 26, 27. the other in *Piſidia*, of which *Acts* 13. 14.

Without knowing the different ſcituation of theſe places, of the ſame name, we cannot diſtinguiſh between them; nor judge which of them is meant in ſuch or

such a place of Scripture.

2. Or when the *same place* hath *several names* in Scripture, which create a seeming repugnancy between some places, or expressions therein, only to be reconciled by skill in *Geography*.

Thus, when Christ sent the Devils into the Swine, *Matthew* saith, he was in the Country of the *Gergesens*, *Mat.* 8. 28. but *Mark*, of the *Gadarens*, *Mar.* 5. 1. which is the same Country indifferently named from these two Cities in it, *Gergesa* and *Gadara*.

So *the woman of Canaan*, *Matth.* 15. 22. is call'd a *Syro-Phenician*, *Mar.* 7. 26. for the *Jews* call'd those, who lived about *Tyre* and *Sidon* and the sea-coast, in a strict sense, *Canaanites*, (see *Numb.* 13. 29. *Judg.* 1. 30, 31, 32.) but by others they were stiled *Phenicians*, and sometimes *Syro-Phenicians*, to distinguish them from the *Liby-Phenices* in *Africa*. Grotius in Matth. 15, 22.

The place, whither Christ went with his Disciples before he was apprehended by *Judas*, is said to be *Gethsemane*, *Mat.* 26. 36. but *Luke* saith it was the *mount of Olives*, *chap.* 22. 39. and *John*, differently from both, makes it a *Garden beyond the brook Cedron*.

In reconciling which there will be no difficulty

difficulty to him, who hath ſeen a true deſcription of *Jeruſalem*, and the adjacent places. For Mount *Olives* lies beyond the brook *Cedron*, and part of it is call'd *Gethſemane*, *(the place of Oyl-preſſes)* and at the foot of this Mountain eſpecially it was, that they had their gardens: for they uſed not to have them in the City. See Dr. Lightf. Centur. Chorog. cap. 40.

CHAP. XII.

Of the Arguments which prove the Uſefulneſs of Learning.

SECT. I.

Seven Arguments propounded.

HAving declared the particular uſe of Arts and Tongues for the Miniſters of the Goſpel, I will further demonſtrate the need and uſe of *Learning* for them by ſeven *Arguments*.

I. God's affording of *Means* for obtaining *Learning* in all Ages.

II. *Religion* flouriſhed when Learning abounded.

III. Learning *qualifies* for all *public employments*.

IV. *Satan* makes *use* of Learning.

V. *Satan* seeks to *obstruct* Learning.

VI. *Testimonies* given to Learning by the Learned.

VII. God hath used *Learned men* as the greatest *Instruments* of his service and glory.

SECT. II.

Of God's affording means of Learning, as Schools, &c.

Argum. 1. GOd hath in his good Providence appointed, and in all ages afforded his people ordinary *helps* and *means* for obtaining the knowledge of Arts and Tongues, as *Schools, Universities, Colledges*, the Seminaries or Nurseries of Learning.

There were many *Schools of the Prophets* under the Old Testament.

Calvin on *Amos* 7. 14. saith, *Scimus tunc fuisse Prophetarum Collegia, & hoc satis notum est ex sacris Historiis. Collegia illa in hunc finem instituta fuerunt, ut Seminarium aliquod semper maneret in Ecclesia Dei, ne destitueretur bonis & probis Doctoribus.*

There was a *Colledge* or School of the Prophets upon the Hill of God, where they trained up young Scholars and Students,

dents, 1 *Sam.* 10.5,10. Some think it was in *Gibeah of Benjamin.*

— Another Colledge at *Naioth* in *Ramah*, whither *David* fled, and *Saul* followed him, whereof *Samuel* was Overſeer, and Preſident, 1 *Sam.* 19.19,20. the Teacher and Inſtructer of thoſe that were called the children of the *Prophets* in that School. For though Propheſie be the ſpecial Gift and Work of the Spirit, yet it was fit, that they which afterward ſhould be imployed in the ſervice of God (as it's like that theſe were moſt of *Levi*) ſhould be prepared, by Godly Inſtruction and Education, for the further works of the Spirit in them. See Doctor *Willet* on 1 *Sam.* 19.18.

By theſe two Inſtances (*ſcil.* of the Colledges at *Gibeah* and *Naioth*) it ſeems that Colledges of Students were priviledged Places, ſeeing the *Iſraelite*-Students in the former were not hurt, though in the Gariſon of the *Philiſtines*: and *David* was ſecure in the later, though *Saul* was his enemie.

There was another Colledge of the *Prophets*, in the time of *Eliſha*, at *Beth-el*, 2 *King.* 2.3. and another at *Jericho*, 2 *King.* 2.5.

Another at *Gilgal*, 2 *King.* 4.38, with

43. where there were an hundred Sons of the *Prophets*.

Elisha's Colledge was so full of Scholars, that there was not room enough for them, and they desired it might be enlarged, 2 *King*. 6. 1, 2, 3.

Among the *Israelites* forty eight *Cities* were appointed for the *Levites*, which were as the common Schools and Universities for the whole Kingdom. See *Willet* in *Dan*. 1. 4.

Some think, that *Debir* was an Academy or University of *Palestina*, that when the *Jewish Polity* came to be fixed, and they were in a succession of Government, then they erected publick Schools of Learning, appointed Cities, which to that end they priviledged, as this of *Debir* for one *Josh*. 15. 15, (see *Masius in loc.*) which was therefore called *Kirjath-Sepher*, which signifies *a City of Books*, or *of Learning*, though others conceive it to be a place where a famous Library was kept, in which many notable Monuments, and antient Records of many things done ever since the Flood were reserved.

In these Schools, or Colledges of the *Prophets*, there were two sorts: First, Some were called *Prophets* simply, as the Masters and Instructors of others, stiled *Fathers*,

Fathers, 1 Sam. 10. 12. 2 King. 2. 12.
Secondly, Others were called the *Sons*, or *Children*, that is, the *Pupils*, or *Scholars* of the *Prophets*, yong Students taught and trained up by them in the way of Learning, and *Propheſying*.

Gods bleſſing upon thoſe Schools of the *Prophets* amongſt the *Jews* was ſo great, that upon many in them God beſtowed the extraordinary Gift of foretelling things to come, 2 *Kings* 2. 3,5. and divers Miracles were wrought for them: two at *Gilgal*, one in healing the deadly pottage, 2 *King*. 4. 38. another in feeding an hundred of them with twenty Loaves, *verſe* 42,43,44. a third at *Jordan*, in cauſing the Axe-head to ſwim, 2 *King*. 6. 5,6.

What an honor was it to theſe Schools of the *Prophets*, that *Elijah* went to viſit them, immediately before he was taken up to Heaven, 2 *King*, 2. as at *Beth-el*, *verſe* 2,3. at *Jericho*, *verſe* 4,5.

In *Babylon* there were three famous Univerſities of the *Jews*, *Nehardea*, *Sorah*, and *Pumbeditha*: erected by thoſe that ſtayed there after the Captivity, and returned not with their Brethren (as ſome conceive) or by their Poſterity, for the preſervation of Religion, and the knowledge of the Law, which (as ſome think) Buxtorf. Com. Maſoret. cap. 6. Alting. Acad. Hebr. p. 30,31.

would have been loſt, if they had not brought up their children in Learning; becauſe by living and converſing with the *Chaldeans* their Tongue was corrupted; ſo that the Word of God delivered in it, without this remedy, would not have been ſo intelligible and uſeful to them.

The ſame courſe was alſo requiſite to be taken by thoſe which returned into their own Land; becauſe their Language was then a Medley of *Chaldee* and *Hebrew*. After which time the old and pure *Hebrew* remained onely among learned men, and was taught in Schools, as among us the learned Tongues are accuſtomed to be. See *Breerewoods Enquiries*, cha. 9.

Afterwards Learning, and Languages flouriſhed in *Judea*, as may appear in that ſeventy two learned men were ſent to *Ptolemy Philadelphus*, to tranſlate the *Hebrew* Bible into *Greek*, that he might with it enrich his vaſt Library, conſiſting of almoſt 700000 Books, which was kept at *Alexandria*, a place renowned for the Schools of all Liberal Arts. Here *Euclid* ſet up a *Mathematic* School; after which, till the Times of the *Saracens*, there was ſcarce any excellent Mathematician, that was not either born, or educated at *Alexandria*.

(As Gellius in Noct. Attic. lib. 6. cap. 17.)

Strabo lib. 14.

Here

Here alſo was an *Academy* of the *Jews* (ſee *Hottinger, Eccleſ. Hiſt. part.* 1. *cap.* 2.) who were a great part of the Citizens, as *Joſephus* relates. Of this place was *Apollos*, Acts 18. 24.

Voſſius de Scient. Mathem. cap. 15. Antiqu. Jud. lib. 12. cap. 1. & lib. 14. cap. 14.

The *Jews* dwelt in other places of *Egypt*, in *Cyrene*, and all other Nations, being diſperſed in the Countreys of their Conquerors in the ſeveral Empires, and diſtinguiſhed into the *Babylonian* and *Greek diſperſion*: the firſt made under the *Chaldean*, the ſecond under the *Macedonian* Empire, of which we read *John* 7. 35. "—*Will he go* εἰς διασπορὰν τῶν Ἑλλήνων, *to the Jews diſperſed among the Greeks in Aſia, or Egypt?* They, being diſperſed among other Nations, always endeavored to keep their Schools, which they cal'd *Synagogues*, wherein they { interpreted the *Law*, conferred and diſputed about the *Scriptures*, Acts 6. 9."

Joſeph. ibidem.

Now, out of all Nations, whither they were ſcattered, ſome of all ſorts went to *Jeruſalem*, and dwelt there, at or before our Savior's time. For, *Acts* 2. 5. it's ſaid, *There were dwelling at Jeruſalem* Jews, *devout men, out of every Nation under Heaven*, Parthians, Medes, *&c. the Dwellers in* Aſia, *in* Egypt, *and about* Cyrene, *and Strangers of* Rome.

The

The Cauſe hereof was either,

1. That *Jeruſalem* being the *Metropolis* of Religion and Knowledge, the *Jews* ſent their Sons to be inſtructed there, as *Cornelius a Lapide* conceives.

2. Or, as Dr. *Lightfoot* (on *Acts* 2.5.) thinks, becauſe the whole Nation had then a general expectation of the *Meſſias* about that time, as he clears both from Scripture (out of *Luke* 2.38. and 3.15. and 19.11.) and their own Writings. This might make ſuch *multitudes* flock to *Jeruſalem* about this time, and take up their *reſidence*, where they thought the *royal Seat* of the *Meſſias* would be, that ſo they might partake of the *pomp* and *proſperity* of his Kingdom. And that the *Jews* of theſe ſeveral Nations had their diſtinct *Synagogues* there, is intimated *Acts* 6.9. where we read, Divers aroſe of the *Synagogue of the Libertines* (that is, ſuch, both Natural *Jews* and Proſelytes, as had obtained the *Roman* Freedom) of the *Cyrenians*, of the *Alexandrians*, and of them of *Cilicia*, and of *Aſia*.

See Grotius and Lightfoot on the place.

Hence the *Jews* tell of 480 (a) *Synagogues*, and Houſes of Learning in *Jeruſalem*: for there uſed to be a Houſe of Learning joined with a Synagogue.

(a) See Lightfoot Centur. Chorographic. pag. 71. Junius de Academ. cap. 2.

The Schools of the *Jews*, about our Savior's

Savior's time, had very famous men; the chief were *Hillel*, and *Schammai* (the former is said to have bred 80 eminent Scholars) and *Simeon Hillel*'s Son, whom divers Learned Men (*b*) make the same with him that took *Christ* into his arms, *Luke* 2.25. To whom add *Gamaliel*, *Simeon*'s Son, and *Paul*'s Master.

(b) See Hotting. Hist. Eccles. Nov. Test. part. 1. cap. 9. Alting. Acad. Hebr. p 39. Lightfoot in Acts 5. 34.

After the Destruction of *Jerusalem*, Schools for Learning were still held up by the *Jews*: and the *Jews* had their Schools at *Jafne*, *Zephoria*, *Cesarea*, and *Tiberias*: and these declining, the three forementioned in *Babylon* flourished very much, when Learned *Jews* went thither from *Palestine*.

See Buxtorf. Tiberias.

The *Jewish* Writers say, there were also a great number of Colledges in *Bither* (a place in the Land of *Canaan*) destroyed by the Emperor *Hadrian*. — *Buxtorf. Talmad. Lex.* pag. 372.

Thus far of the *Jewish* Schools.

Dr. *Willet* upon 1 *Sam.* 19.19,20. concludes out of *Peter Martyr*, That the noble Foundation of Universities, and Schools of Learning, is grounded upon the Example of the Prophets.

The same Author, upon *Daniel* 1.4. observes, that the Institution of *Schools*, to train up youth in good Letters, was very ancient:

ancient: as among the *Egyptians*, where *Moſes* was taught their Learning: and in *Babylon*, where *Daniel* and the *three children* were taught the Learning and the Tongue of the *Chaldeans*. Among the *Grecians Athens* was famous for the Study of *Arts* (there was *Plato's Academy*, hence *Livy* calls *Greece Sal Gentium*) and in *Egypt Alexandria*: yea, the rude *Indians* had their *Gymnoſophiſts*, and the *Romans* had their *Colledges* of *Augures*; I may add their *Philoſophers* and *Rhetoricians*.

Grotius in Mat. 2. 1. The *Perſians* and *Arabians* had their *Magi*. The *Gauls* had their *Druides*.

All Sects whatſoever had their Schools to advance their Way. *Stephen* met with ſome of them at *Jeruſalem*, Acts 6. 9. and *Paul* at *Athens*, Acts 17. 18.

It is obſerved, that the *Egyptians*, *Chaldeans*, *Babylonians*, *Perſians*, *Grecians*, *Romans*, erected Schools, and by great Liberality, and other ways, promoted Learning, and encouraged Scholars.

See Alſted. Chron. cap. 30. ultim. edit. Now let us view the *Schools of the Chriſtians*, which, upon the Planting of the Goſpel, were ſet up at *Antioch* and *Alexandria*; the latter of which afforded many famous Men, as *Clemens*, *Origen*, *Ammonius*, *Athanaſius*, *Didymus*, &c.

That the Primitive Church had her Schools

Schools (wherein Youths did learn the Principles of Religion, and the Liberal Arts, and heard the holy Scriptures explaned) and that Care was taken for ſetling Schools every where, where Churches were built, and for ſetting over them ſuch Men as were inveſted with eminent Piety and Learning, *Eccleſiaſtical Hiſtories* do declare. See Magdeb. Cent. 2. cap. 7. & Cent. 3. c. 7.

That there were many *learned men* in divers places *in the firſt Ages of Chriſtianity* is an Argument, that there were Schools, in which they were educated.

In the time of *Conſtantine the great*, when Religion had its free courſe, the *Chriſtian* Schools flouriſhed, which were after ſhut up by *Julian*.

It is obſervable, that the Univerſity of *Cambridge* (to which *Chronologers* give preheminence for Antiquity to moſt Univerſities in the World of a *Chriſtian* Foundation) was reſtored by *Sigebert*, a great Promoter of *Chriſtianity*, preſently upon the Converſion of the *Eaſt-Angles* (much furthered by him) about the year of *Chriſt* 631. For there was a *Britiſh Academy* there long before: of which ſome make *Lucius*, the firſt *Chriſtian* King of the *Britains*, the Founder. But it being ruined by the *Saxons*, and the *Britains* As Iſaacſon, Alſted, Helvicus.

ſhut

ſhut up in *Wales*, *Dubritius* (a great Champion of the *Truth* againſt the *Pelagians*, as was alſo *David*, his Scholar, who held a Synod againſt their Errors) inſtituted an *Academy* (in the latter end of the *fifth Century*) on the River *Wye*, and after at *Caer-lion* on *Usk* in *Monmouthſhire*, where many eminent Men were educated. Of which ſee Mr. *Fuller*'s *Church-Hiſtory* of *Britain*.

This Neceſſity and Uſe of Schools, Univerſities, and Learning, is as great now under the Goſpel (if not greater in ſome reſpects) as ever it was under the Old Teſtament. And God hath plentifully furniſhed all Countries that have entertained the Goſpel of *Chriſt*, eſpecially all the *reformed Churches* in *Europe*, with famous Schools and Academies: and he hath wonderfully bleſſed them (as theſe in *England*, *Scotland*, *Ireland*, and thoſe in the *Low-Countreys*, in *Germany*, the *Palatinate*, *Bohemia*) ſo that theſe Univerſities have trained up, and ſent forth learned, able, eminent Scholars, and godly Men, choice, uſeful Inſtruments of *God*'s Glory and Service, both in Church and Commonwealth.

See Dr. Arrowſmith, 1. Orat. Antweigel. p. 3.

The uſe and need of Schools and Univerſities (which is evident in the holy Scriptures

Scriptures, and by the light of Reaſon, and practiſe, and experience of all Nations) as they are the means of Learning, infers and evinceth the need of Learning (as it is the end thereof) eſpecially for the Miniſters of the Goſpel.

Qui vult finem vult media. Finis eſt nobilior mediis.

As there is neceſſity of Schools, and Univerſities, ſo of ſtudy and induſtry in them, for the attainment of Learning. For we cannot expect God ſhould communicate theſe Gifts to us by Miracle, or immediate infuſion of the Spirit (as he did to his Apoſtles) but they muſt be acquired through the uſe of ordinary Means foremention'd; which to contemn, or neglect, and depend upon immediate and miraculous Infuſions and Revelations, is to tempt the good Spirit of God, and to provoke him to give us up to ſtrong deluſions, and to give heed to *ſeducing Spirits*, and to *doctrines of Devils*. Inſpiration (of ſuch common gifts) muſt be ſupplied by Education. The way *Paul* directed *Timothy* unto (even in reference to Miniſterial abilities) was, *Give attendance to reading*, 1 Tim. 4. 13, &c. *meditate upon theſe things, give thy ſelf wholly to them, that thy profiting may appear to all*, ver. 15. As *Timothy* had not *health* by Miracle, but in the uſe of Means, 1 *Tim.* 5. 23. ſo neither

ther had he *Gifts* for the Miniſtery by Miracle, but by Study.

In the Platform of *Church-diſcipline*, agreed upon in the Synod at *Cambridge* in *New England*, *cap. 6. num. 6.* it's ſaid, "This "we gladly acknowledge, that Schools are "both lawful, profitable, and neceſſary, "for the training up of ſuch in good Lite-"rature, or Learning, as may afterwards "be called forth unto the office of Paſtor "or Teacher in the Church.

Scholæ non immerito vocantur Emporia & Mercaturæ bonarum literarum: Seminaria Eccleſiæ: armamentaria Reipublicæ: vivaria Oeconomiæ: officinæ Pietatis: magiſtræ Humanitatis: fontes Honeſtatis: ſcaturigines Utilitatis: nervi Morum & Diſciplinæ: horti Gratiarum: & uno verbo Cornu-copiæ omnimodæ felicitatis--O felices Eccleſias, quibus hæc pietatis domicilia ſunt adjuncta! Alſted. *in Orat. de cauſis corrupt. Schol.*

Of the cauſes, and uſes of Publick Divinity Schools, ſee *Zanch. tom. 7. orat. 1.* --who ſaith in his fourth *Tom. lib. 1. Theſ. 2. in quartum præceptum pag.* 812.-- "It "ſhould be the great care of a pious Prince "(or Supreme Magiſtrate) that, beſide the "public and Eccleſiaſtical Miniſtery, "Schools ſhould be conſtituted, wherein beſide

"beſide Humane Learning, and the Liberal "Arts, the holy Doctrine of Religion "ſhould be faithfully delivered to youth, "to conſerve heavenly Doctrine in the "Church, *&c.* and that maintenance "ſhould be provided for both. Afterwards we ſee (ſaith *Zanchy*) that the Gentiles, and all Nations, that were not altogether Barbarous, took care hereof; whereby their Religion might be conſerved, and propagated, for they ſaw, *Sine Scholis non poſſe conſiſtere vel Religionem, vel etiam Politiam*; that without Schools neither Religion, nor Policy could conſiſt: ---that Nature it ſelf ſhould teach a *Chriſtian* Prince, that it is his office to take care of Schools, and Colledges. Pag 813.

He adds, *Jeroboamus ille impius, Rex Apoſtatarum ab Eccleſia, &c.* That wicked *Jeroboam* King of Apoſtates from the Church, and Kingdom of *Juda*, as he corrupted Religion, ſo he alſo *overthrew the Schools* in the Towns of the twelve Tribes; becauſe he knew that the purity of Doctrine and Religion was conſerved there by the faithful Prophets. But afterwards *Elias* and *Eliſha* (his Diſciple) knowing that Religion could not be kept pure without Schools, *reſtored* them: and when the wicked Kings had transferred the Re-

venues, which were due to maintain the Schools, partly to their own private uſe, and partly to flatterers, many good men contributed of their own ſubſtance to the maintenance of Students, who, being content with a little, defended true Doctrine ſtoutly againſt the Prieſts of *Baal*.

Object. Doth not *Beza* in his marginal Note on *Acts 6.9.* call Univerſities *Flabella Satanæ*, *Satan*'s *flaps* to keep away flyes? Doth not *Luther* call them *Cathedras peſtilentiæ, & Antichriſti luminaria?* the ſeats of peſtilence, and lights of *Antichriſt?* Doth not another call them the Synagogues of perdition, the pits of the Abyſs, by the ſmoak whereof the ſun of the Goſpel is obſcured?

Anſw. What ſome worthy men have ſpoken of *Jewiſh* and *Popiſh* Univerſities, that others have, out of little Candor, and great fury, transferred to Univerſities reformed, as what *Beza* ſpake of the *Jewiſh Academies* (his words are, *Academia jamolim falſis Doctoribus addicta*) and what *Luther*, and others ſpake of the *Pontifician* or *Popiſh Academies*.

See Dr. Arrowſmiths Orat. 1. Antiweigel. pag. 3.

But the corruptions of ſome will not prejudice the Uſefulneſs of Univerſities in general, or of others Reformed, and free from the ſame infection.

SECT.

SECT. III.

Of Religion flouriſhing, when Learning abounded.

THe ſecond *Argument*, to prove the uſefulneſs of Learning. *Argum.* 2.

Learning hath not been in the ſame ſtate in all Ages ſince *Chriſt*, but ebbing and flowing like the water, waxing and waning like the Moon. But this is obſervable, that in thoſe Ages wherein *Learning abounded* moſt, *Religion* hath *flouriſhed*, and the Truth of God hath had moſt Champions, Defenders and Witneſſes of it, and for it.

The *fourth Century* was, as it is called, a Learned Age. *Hoc tempore fulſerunt in Eccleſia Dei clariſsima lumina*, ſaith *Bucholcer*. Many famous Lights ſhone in the Church of God in this time, who were the Hammers of Heretics. Chronol. ad Annum, 365.

The *fifth Century* was the like. Theſe two *Centuries* for choice of Learned men, were compared to the golden Age, and are ſtiled *the two Learned Ages*.

In the *ſixth* and *ſeventh Century* there was (as Authors obſerve) a great decay in knowledge, and ſcarcity of able men to

defend Truth, and furniſh the Church with-all. There were few in *Italy* then, as *Baronius* obſerves-- (*haud in promptu eſſet, qui utriuſque linguæ peritus eſſet*) who were skilled both in *Greek* and *Latine*.

Annal. Tom. 8. Ann. 593. num. 62.

Yea *Gregory the Great*, who lived in the ſeventh Century who was, (as *Rivet* ſaith) --*Primus Papa & ultimus Epiſcopus Romanus*, the laſt Biſhop of *Rome*, and the firſt *Pope*; or the laſt of the good Biſhops of *Rome*, and the firſt of the bad ones: This *Gregory* profeſſeth that he was ignorant of the *Greek* Tongue, *lib. 6. Epiſt. 29. Nam nos nec* Græcum *novimus*.

In his Critic. Sacr. lib. 4. cap. 29.

Gregor. Tom 2. Epiſt. lib. 9.

That ignorant *Age* was a declining age, wherein men came ſhort of their Predeceſſors in ſome Truths, as even *Gregory* himſelf did; therefore it affords few, and thoſe not full Teſtimonies of the truth.

Dr. Featly, Of the Names of viſible Proteſt. in all Ages.

The *Ages* of the Church (ſaith a learned man) reſemble the ſtars of the ſky. In ſome *Ages* we may ſee many and glorious lights, like ſtars of the firſt and ſecond Magnitude: in other *Ages* there are few *Authors* of any *Note*, or bright *luſtre* (whoſe writings have come to Poſterity) and in ſome Ages none but obſcure and unknown *Authors*.

The ſame *Author* ſaith, that after we have paſſed the *eighth Age* of the *Church*, we fall into *Cimmerian* darkneſs.

Of

Of the *ninth Age* *Bellarmine* cannot ſpeak with patience---*Sæculo hoc nullum extitit indoctius, aut infeliciꝰ in quo qui Mathematicis aut Philoſophiæ operam dabat, vulgo Magus putabatur.* "There was "no *Age* more unlearned, or unhappy, then "this; in which whoſoever ſtudied the "*Mathematics*, or *Philoſophy*, was com- "monly accounted a *Magician*. This is called an unhappy *Age*, empty of men famous for *wit*, or *learning*, in which the light of knowledge was not to be found, no not in *Popes*, *Biſhops*, or *Princes*: but this *Age* was full of palpable *Egyptian* darkneſs: and it may be ſaid of this *Age*, that it yielded no eminent men, *Catholics*, or *Heretics*. Lib. 4. De Romano pontifice cap. 12. ad finem.

As this *ninth Age*, ſo the *tenth*, and ſome other after, were barren of *Learned Writers*: and therefore no marvel (ſaith my *Author*) if the *Harveſt* we gather in theſe *Ages* of the *Profeſſors* of the *Truth*, and defenders thereof by writing, be very thin. Dr. Featly.

In the *tenth Century* Learning was decayed by the fall of the *Roman Empire*, great corruption grew in this *Century* or *thouſandth* year, wherein (as ſome think) *Satan was let looſe*. For at this time, they of *Rome* forbad to marry; and indulged uncleanneſs themſelves:--they alſo deviſed Block. Proteſt. Evidence. Rev. 20. 3.

a carnal presence of *Christ* in the *Sacrament*.

This ignorant *Age* was a *Monkish Age*, much cumbred with *Monkery*, or with the dotages of *Monks* and *Legendary Fables*; wherein the *Monks* devised subtile tricks to delude the people, as the *Oracles* of the *Holy Rood*, &c. and that illiterate herd of *Monks* and *Friers* bore the greatest sway, and the blind led the blind into the pit.

Idem. In the *fourteenth Century* (as some compute it) *Learning* began to revive, there being a general *Resurrection* of all good *Learning* (a little before the receiving of the Gospel) at which the *Monks* were mad. For as in the *first Plantation of the Gospel in Europe*, as Mr. *Trap* observes, God shipped the *Arts* before into *Greece*, that they might be as *Harbingers* unto it, as *Tertullian* speaketh; so in these latter *Ages* the Lord, intending a *Reformation* of *Religion*, set up the *Turk* to over-run *Greece*; and by the cruelty of the *Turks*, used against the *Grecians* (such as they abhorred) and by God's Providence over-ruling it, divers learned men among the *Greeks*, left (as exiles) those parts, and fled into these *Western parts*; and by their means the knowledge of Letters, and study of *Tongues*, especially the *Greek* and *Latine*,

Mellificii Theolog. pag. 916.

Latine, began to ſpread abroad through diverſe parts of the *Weſt*. Theſe were God's firſt Inſtruments (ſaith Mr. *Trap*) to reſtore humane *Learning*, that was almoſt loſt out of the world--as *Chryſoloras*, *Trapezuntius*, *Gaza*, *Argyrophylus*, *Chalcondylas*, *Cydonius*, and others. In like ſort alſo afterwards *John Capnio* brought the uſe of the *Greek* and *Hebrew Tongues* into *Germany*.

In the beginning of this *Age Hebrew* was firſt taught in *Oxford*. Iſaacſon's Chronol. ad Ann. Chriſt. 1314.

In this *Age* knowledge increaſed very much by the means of *Printing*, which *Art* is ſaid to be firſt invented at *Straſburg* in *Germany* by *John Guttenburg*. Hereby the *Languages* were divulged, and good *Learning* was generally communicated, and Books were more eaſily diſperſed then formerly the *Manuſcripts* could be. Shortly after, there were printed at *Paris*, *Venice*, *Antwerp*, and divers other places, the Works of ſundry *Learned men*, ſtirred up by God to fetch the *Arts* back out of baniſhment. Mr. *Trap* names divers of them. Pag. 716, and 717. After that *Humane Learning* began thus to reflouriſh, and lift up the head, *Divinity* alſo, that had been ſhamefully obſcured and ſlurried with needleſs and endleſs Doubts and Diſputes, was vindicated

dicated and illuſtrated by the knowledge of *Latine*, *Greek*, and *Hebrew*.

In this *fourteenth Age* (as alſo in the *fifteenth* and *ſixteenth Ages*) God raiſed up divers *Worthies*, who, by their Confeſſions, Writings, and Martyrdom gave a great and glorious Teſtimony to the Goſpel of *Chriſt*, and the Truths thereof, as *Wickliff*, *Huſs*, *Hierom* of *Prague*; after them *Luther*, *Zuinglius*, *Oecolampadius*, and many others.

Then grew up that golden *Age* of gracious and excellent Divines, famous and matchleſs for depth of Learning, and heighth of Holineſs.

If the Times of greateſt Ignorance, Neglect, and Contempt of humane Learning, were the Times, wherein Errors moſt prevailed, Superſtition, and Idolatry was advanced, and Truth ſuppreſſed; and Popery did not fall, till Learning did riſe: and if Religion flouriſhed, and was beſt defended, when Learning moſt abounded, then Learning is uſeful, and needful for the Miniſters of the Goſpel.

SECT.

SECT. IV.

Learning qualifies for all public Employments.

HUmane Learning qualifies, and is needful for all *Perſons in publick Places*, and Imployments, as Kings, Counſellors, Judges, Magiſtrates, Lawyers, Phyſicians (for who would not take advice of Learned Lawyers about their Eſtates, and of Learned Phyſicians for their Bodies) and indeed for every ingenuous Imployment. *Argum.* 3.

Henry the First, King of *England*, was bred up in Learning, and ſuch a Prizer of it, as he uſed to ſay, That *An unlearned King was but a crowned Aſs.*

Then Learning is moſt needful for a *Miniſter*, to fit and furniſh him throughly for the work of the Miniſtery, conſidering that no calling requires more abilities, or acquired parts, then the Miniſtry, which work

I. Is moſt Important, Weighty, and Worthy: for it is the Miniſter's office to be converſant in the Matters of God, and of Souls, of Heaven, and of Eternity, which are of the greateſt Intereſt, and higheſt Concernment, and of the largeſt,

largest, and longest Consequence.

II. Is most comprehensive, and manifold: As

1. To give the Sense, clear the Difficulties, reconcile the Differences, and seeming Repugnancies of the Scriptures.

2. To handle positively all Points of Religion, and to discuss and determine Controversies, and Doubts about them.

3. To resolve and satisfie Cases of Conscience, and Scruples,

Eph. 4. 14. Gal. 3. 1. 4. To detect false Teachers, and discover the many Evils, Artifices, Cheats, Fallacies, and Sophistries of Seducers, and Impostors, and of *Satan* in them, whereby many poor simple Souls are deluded.

Therefore saith *Paul*, *Who is sufficient for these things?* 2 Cor. 2. 6. Do not they call for the best accomplishments?

SECT. V.

Satan *makes use of Learning to oppose the Truth.*

Argum. 4. LEarning is necessary to the Ministers of the Gospel, for defence of the Truth, because *Satan makes much use of Learning to oppose the Truth*, and fight against Religion, to maintain his Cause, uphold and

and promote his Kingdom: and *Satan* makes choice and use of *Learned men* to be his Agents and Champions, Advocates for Error, and Adversaries to the Truth of God. To this end

1. *Satan* stirred up *Heathens*, who were endued with Learning, to write books against the Christian Religion, as *Porphyry* (who was one of *Julians* bosom-birds) *Celsus*, *Symmachus*, and others.

2. Then *Satan* raised up *Heretics* within the Church, men of corrupt minds, destitute of the Truth (but of Parts, and Learning) to devise, defend, and spread Errors, Heresies and Blasphemies, and resist the Truth of God with all their might, as *Arrius*, *Nestorius*, *Macedonius*, *Donatus*, *Pelagius*, and many others.

3. How many learned Men hath *Satan* employed, and ingaged since, in later times, to be defenders of *Popery*, or *Romish-Idolatry* (as *Jesuits*, and many others) of *Arminianism*, *Socinianism*, *Antinomianism*, *Anabaptism*, *Familism*, *Libertinism*, and of several old Heresies, newly raked up and revived?

It hath been the *Jesuits* brag, that *Imperium literarum est penes Jesuitas*, the Empire of Learning is within their Dominion, and that we have not a Scholar-*Protestant*.

4. How

4. How hath *Satan* excited the *Papists* (those friends of *Antichrist*, and builders of *Babylon*) to be at great pains, cost, and charges to advance Learning with them, that they may the better overthrow the Truth of God with us. Hence it is that they have erected so many *Universities* in *Spain*, *France*, *Italy*.

How are the Colledges of the *Jesuits*, throughout the *Pope*'s Dominions, promoted so as to allure even foreiners thereunto.

Then, do not the *Protestant* Reformed Churches stand in great need of Men, eminently Learned, to be able Defenders of the Faith, and strenuous maintainers of the Truths of *Christ*, against all Heathenish, Heretical, and Schismatical Adversaries thereof; whether secret underminers, or open opposers? to convince, and confute Learned, Subtile, Witty Adversaries, as Heretics, *Jesuits*, and divers others?

May not Learning (being well used) be as great a help, or advantage to the Truth and Cause of God, as Learning abused is an hinderance to it? an Engine, or Bulwark for Errors? Learning (as one saith) is part of the defensive Arms of true Religion. Did not the *Israelites* need Smiths to make them Weapons, to defend themselves against the *Philistines*, as the *Philistines*

stines did to offend *Israel?* It is very observable, how God accomplished some of his servants, in all ages, with excellent Gifts, Graces, and Learning to refute, silence, and non-plus the most acute, and learned Adversaries of God's Truth, and Grace, which those times produced, as *Moses* to withstand the learned *Egyptians*; *Athanasius* to confute *Arrius*; and *Austin*, that learned Father, to oppose *Pelagius*; *Jewel*, *Whitaker*, *Rainolds*, *Cartwright*, *Fulk*, *Perkins*, men of great Learning, to refute the *Jesuits*; *Moulin*, *Ames*, *Twiss*, to confute *Arminius*.

Yea, the Devil can and doth sometime make use of Learning himself to serve his turn; as he did in his speaking out of the possessed man, *John Fox* in *Nottinghamshire*, to Mr. *Richard Rothwel*: he quoted many *Scriptures* out of the *Old* and *New Testament*, both in *Hebrew* and *Greek*; he cavilled, and played the *Critic*, and backed his *Allegations* with *Sayings* out of the *Fathers* and *Poets*, in their own *languages*, which he readily quoted. So that the Company trembled to hear such things from the Man (who understood not *Learning*, nor moved either *tongue* or *lip*) or rather from the Devil in the Man. But Mr. *Rothwel*, being not onely a gracious Man

See Mr. Rich. Rothwel's Life in Mr Clark's Book of Lives.

Man, but a great Scholar, was enabled by God to detect the Devil's Sophistry. —Was not his Humane Learning then of use to him?

SECT. VI.

Satan *seeks by obstructing Learning to undermine Religion.*

Argum. 5. THe Necessity and Utility of Learning doth further appear by another Design of *Satan*, which is, *to undermine Religion by the obstructing of Learning*, and discouraging thereof. This he hath practised by his Instruments, three especially, *scil. Julian, Antichrist*, and *Opinionists*.

1. *Julian* the *Apostate*, who endeavored to suppress all *Christian* Religion by repressing the Schools of Learning: forbidding to *Christians* the use of *humane Authors*, of *Philosophy*, and the *Liberal Arts*; telling them in scorn, that their own *sublime Learning* might suffice. He prohibited the Children of *Christians* to be educated in Learning. He decreed, none should study in any School, who would not adore Idols, to deprive Men of Learning and Abilities to preach and defend the *Christian* Faith, and confute the *Heathens:*

thens: for by this means, ſaith he, *propriis pennis configimur; ex noſtris enim libris arma capiunt*, &c. "We are beaten "with our own Weapons. This is like the *Philiſtines* Deſign upon *Iſrael*, that there ſhould be *no Smith in all the Land of* Iſrael *to make them Swords or Spears*. Theodor. lib. 3. cap. 8. 1 Sam. 13. 19.

2. *Antichriſt* (*Satan*'s eldeſt Son) this was one of his Projects, to baniſh *Arts* and *Tongues*, and to overſpread all with *Barbariſm*, which abandoneth Religion, and excludes Learning, and ſucceeds it as Darkneſs doth the Light. There was a *time* when *Grace noſſe ſuſpectum erat, Hebraice fere Hæreticum*: to underſtand *Greek* was a *matter of ſuſpicion*, but to know *Hebrew* was almoſt *Hereſie*.

Pope *Paul* the *ſecond* pronounced them *Heretics*, who ſhould commemorate the Name of *Academy*, *vel ſerio*, *vel jocoſo* either in *jeſt*, or in *earneſt*: he exhorted the *Romans* not to bring up their Children in the Studies of Learning, telling them, it was *ſufficient* if they could *write* and *read*: he ſo hated Humane Learning, &c. See Platina in vita Pauli 2.

How vigorouſly have the *Papiſts* driven on this Deſign to hinder Learning (as much as they could) among the *Proteſtants*, of purpoſe to diſable them, and diſarm them of Weapons to defend the *Truth* of *Chriſt*,

Christ, and to oppugn their *Romish* Doctrines and Tenets: but they have by all means promoted Learning in all kinds among themselves, to defend themselves, and offend us; to oppose, yea, to overcome the Truth, if they could; but that is great, and will prevail.

That it is a *Jesuitical* Design to decry Learning and Universities, and thereby to extirpate the *Protestants* Religion, appears by *Adam Contzen*, a subtil *Jesuite*, in his *Politics*, *lib.* 2. *cap.* 18. *sect.* 6. who prescribes this, among divers others Means for the introducing of *Popery*, to banish (*Protestant*) Ministers out of the *Commonwealth*, and that at once, if it can conveniently be; if not, insensibly, and by degrees. For the Truth, when it wants Patrons, will fall, without striking a stroke. *Antiministerial* Designs are *Antichristian* Designs, into which many are seduced, and which are carried on by *Jesuitical* craft; that there should be no *learned men* to detect *Popish* Impostures, and refute their Errors.

3. This Design *Satan* carries on by *Enthusiasts* also, and tumultuous *Opinionists*, mis-led and acted by a spirit of Error, Delusion, and Faction, giddiness, and perverseness; as those *Anabaptists*, *Familists*,

lists, and *Libertines* in *Germany*, who abased and abandoned *humane Learning*, and burnt all Books save the *Bible*.

Should not all the *Reformed Churches* indulge and encourage the Universities, and Nurseries of good Learning, as much as they can, for the Advancement of Learning, and indeed of Religion thereby? Ought not all, that would approve themselves the Builders of *Sion*, be active, to the utmost of their power, to countermine these dangerous Designs of *Satan* and his Instruments? It is a glory to the *Transylvanians*, that they lately founded *Alba Julia*; and to the *Hollanders*, that they erected an illustrious School and Colledge, *Collegium Auriacum*, at *Breda*; and to the *Germans*, that they restored or renewed the *Academy* at *Heidelberg*. Is it not an Honor to the *English* to uphold and maintain the two famous Universities of *Cambridge* and *Oxford* in their just Priviledges, due Revenues, Honor, and flourishing State? to give all the Encouragement they can to Learning, and not to detract or diminish the least of any of these from them? Did not the *Parliament* acknowledge, that, for the Propagation of the Gospel in *New-England*, Universities, Schools and Nurseries of Literature must be setled

Dr. Arrowsm. Orat. 1. Antiweigel.

there, for instructing and civilizing them? See the *Act* for *promoting* the *Gospel* in *New-England*.

Even *Leo* the *first*, Emperor, professed that he would rather have *Philosophers* then *Soldiers* in his Pay.

SECT. VII.

Testimonies concerning Learning.

Argum. 6. LEarning hath been highly esteemed, and much commended by the *ancient Fathers*, and all the *Christian Reformed Churches*, and by the most *learned, orthodox, godly, judicious Modern Divines*, and by others also, for the *necessity, commodity*, and *excellency* thereof.

Luther. Epist. Tom. 1. *Luther* speaks thus, —*Vehementer & toto cœlo errare censeo, qui Philosophiam, & Naturæ cognitionem, inutilem putant Theologiæ.* I make account they err exceedingly, who think *Philosophy*, and the *knowledge* of *Nature*, useless to *Divinity*. —And in Epist. Tom. 2. another place he saith, *Ego persuasus sum sine literarum peritia prorsus stare non posse sincteram Theologiam, sicut hactenus ruentibus & jacentibus literis miserrime & occidit & jacuit. Quin video*, &c. I am perswaded, that pure (or sincere) *Divinity* can in no wise stand without the Skill of *Learning*:

ing: as hitherto *Learning* falling and lying, it (*scil. Divinity*) hath most miserably both fain and lain. Yea (saith he) I see there was never a *remarkable revelation* of the *Word of God* made, but first, as by *Baptists*, Forerunners of it, he prepared a way by *Tongues* and *Learning*, rising and flourishing.

In his Book of the *Institution* of Children *Luther* thus commends the Tongues, —*Vaginarum vice sunt Linguæ, in quibus Gladius ille Spiritus*, &c. —*Arcæ sunt*, &c. The *Tongues* are as it were the *Scabbards*, in which the *Sword* of the *Spirit*, the *Word* of *God*, is sheathed. They are the *Chests*, or *Cases*, which keep this *precious thing*, this *noble Jewel*. The *Storehouses*, out of which a *Preacher* may fetch *Gospel-provision*. The *Cups*, wherein we carry about this *wholesom Potion*: and the *Baskets*, in which the *loaves* with the *fishes*, and the very *fragments* are kept, that they be not *lost*. He adds, —*Quanquam & nobis obscurum non est, Spiritu Dei omnia prorsus fieri; tamen nisi suppetias mihi tulissent Linguæ, per hoc quod literarum sacrarum certo & infallibili me constabilissem intellectu, sane priore in salebra misero mihi cum inimicis Evangelii etiamnum hærendum foret.* In which, and the following

Tom. 7. pag. 442. a.

Pag. 444. a.

words he declares, That if he had not been helped out by the *Tongues*, he had ſtill ſtuck where he was, with the Enemies of the Goſpel, in the mire of *Popery*: and in *pag.* 445. he ſeriouſly bewails it, that he had not read more *Poets* and *Hiſtorians*. —*Quanta nunc ducor pœnitentia, ob non plures & Poetas & Hiſtoriographos a me lectos.*

Pag. 445. a.

Melanchon. *Melanchon*, in his Epiſtle before this book of *Luther*'s, delivers himſelf thus, —*Linguas profectò præcidi oportet iis, qui pro concionibus paſſim a literarum ſtudiis imperitam juventutem dehortantur. Nam admiſſa Barbarie*, &c. They deſerve (ſaith he) to have their Tongues cut out, who dehort youth from the ſtudy of learning. For we ſee that when Barbariſm hath been admitted, Religion hath been weakned. And I greatly fear leſt things come to the ſame paſs, except we with all our might defend learning, that moſt excellent gift of God.

Caſaubon. *Quantum Ratio dat Homini* (ſaith *Caſaubon*) *tantum Literatura dat Rationi, Religio Literaturæ, & Religioni Gratia.* What Reaſon doth give to a Man, that doth Learning give to Reaſon, Religion to Learning, and Grace to Religion.

Mr. *Jeremiah Burroughs* gives this teſtimony

ſtimony to Learning. There is (ſaith he) a great deluſion in many mens hearts, that makes them think it to be half *Popery* to give any reſpect to learning. Although the abuſe of learning hath done much evil, (againſt that much hath been, and may be ſaid) yet I dare avow this, that never, ſince the beginning of the world, could a man be found to ſpeak againſt learning, but an ignorant man. Neither is it like, nay I may aver, it is impoſſible, that any but ſuch will be found to the end of the world. Learning hath ſo much of God in it, that it never had, nor will have any enemy, but ignorance. Burrough's Heart-Diviſions upon Hoſea 10. 2. p. 88, 89.

Dr. *Rainolds* ſaith, Humane Learning is a noble gift of God, and a great honor and ornament to the moſt excellent men. All Secular Learning is the knowledge of God's works, *æterna veritatis particula*, a ſmall emanation from eternal verity. *Philoſophical* and *Mathematical* Learning is the knowledge of his works of Creation: *Hiſtorical* and *Political* learning, the knowledge of his works of Providence: *Moral*, *Oeconomical*, and *Civil* learning is the knowledge of thoſe remainders of his image and law, which are left in the mind of men for their direction and conviction; *Grammatical*, *Rhetorical* and *Logical* learning Rainolds in his Funeral Sermon for Mr. Langley in Acts 7. 22.

ing is the knowledge of the use of that Reason, which God giveth us for imparting our minds, and evidencing our conceptions one unto another.

—In regard of the Church and Truths of Religion, learning is useful as an Handmaid, in a way of attendance thereupon, and subserviency thereunto.

Gauden. Dr. *Gauden* saith, The excellent Gifts of all sorts of good learning are as the string to the bowe, and as feathers to the arrows of Truth; herewith *Satan* hath found himself much galled, hampered and chained.

—Learning is a Glass, wherein the fair faces and beauty of Religion and Reason are best represented.—It is an intellectual beauty, and a mean of knowing something daily more excellent in the Creature, or Creation, then it did before.

Pitseus in Proœmio Relat. rerum Anglic. pag. 23. *Pitseus* saith, *Homines quo magis ignari, & a bonis literis & disciplinis alieni*, &c. The more men are ignorant and estranged from all Arts and Sciences, the nearer they come to the life of beasts and savages. For unless the powers of the mind (by which we are distinguished from brutes) be by liberal Sciences ordered and modified, all their vertue will degenerate, not only into a likeness to, but into a degree

gree of rudeneſs beyond beaſts.—That of the Poet is true,

——*Didiciſſe fideliter artes*
Emollit mores, nec ſinit eſſe feros.

Sigiſmund the Emperor (as ſome relate) was much affected, that neither he, nor any of his Courtiers, or Counſellers, were able (at the *Council* of *Conſtance*) to anſwer a foreign Embaſſador in the *Latine* Tongue: therefore he began to learn *Latine* when he was old.—And when ſome of his Nobles, that had no learning, (and therefore hated it) diſdain'd that he preferr'd ſome men of mean degree before them, meerly for their learning; he anſwered that he had good reaſon to honor Scholars, as thoſe that were ſingularly graced and gifted by God. *Knights and Lords*, ſaid he, *I can make in a day as many as I liſt, but Scholars God only can make, from whom cometh every good and perfect Gift.* Bucholcer. Chronol. Anno 1437.

It's true, many in theſe days decry Learning, and lay it as low as they can, as unneceſſary, if not dangerous; and they diſeſteem and diſhonour the learned. But are they not (divers of them at leaſt) fanatic perſons, who ſpeak evil of the things they know not, both Tongues and Sciences? or do not ſome of them ſometimes

uſe it, (or rather abuſe it, as I have heard) even when they ſpeak againſt it: and diſcommend others wares, to get the better price for their own ſilly ſtuff: Uſually they, that ſpeak againſt learning, decry Reaſon (which they may as well do, ſeeing learning is but the improvement of reaſon) when they are not able to ſpeak one word of ſenſe againſt it, without its help: Juſt as thoſe that defame *Logic* muſt be beholding to it, to frame their Arguments for them: But ſuch men, by diſclaiming reaſon, tie themſelves to oppoſe learning without any reaſon, and ſo diſoblige others regard to what they ſay.

Sim. They are like thoſe Tradeſmen, who keep their ſhops dark on purpoſe, that they may better put off their bad wares. Theſe are *Fauxes* (as one calls them) with dark lanthorns to blow up all.

It is accounted the character of wicked men to hate learning, and deſign the ruine of it: and ſome obſerve, that they never read in any Hiſtories of any, but evil men, that were oppoſers of it.

Enemies to learning are no friends to the learned, (for they ordinarily beſpatter and vilifie them) nor to Religion, (as hath been declared) no nor to Reaſon, or to natural gifts and abilities, which are much improved

improved, heightned, and perfected thereby. For what are Arts but reaſon refined, rightned and ripened; or well regulated and well ordered, as far as the ſubjects and capacity of them doth extend.

SECT. VIII.

of the Learning of the Ancient Fathers.

GOd hath uſed ſuch as the greateſt inſtruments of his glory, of good in his Church, and of ſervice in their Generation, who have been indued with, yea excelled in humane learning; as

I. The *Ancient Fathers.*

II. The *Modern Divines.*

I. The *Ancient Fathers* were ſtrenuous defenders of the Truth, juſtifiers of *Chriſtian* Religion againſt the *Jews*, and againſt the Heathen, (diſcovering to the world the vanity of their gods, the abſurdity and impiety of Paganiſm) and againſt proud Heretics; and the vindicators of it from unjuſt aſperſions, and injurious calumnies.

They were all learned men, or bred and brought up in learning. I will ſet down ſome hints hereof, which I find in ſeveral Authors concerning ſome of them, in reference to the Centuries (or ages) after *Chriſt*,

Christ, in which they lived, as the Writers of their lives have placed them.

In the second Century.

Justin Martyr, of a Philosopher (for he was at first a *Platonist*, and learned) became both a *Christian*, and a Martyr. He labored and suffered much for the Religion of *Christ*. He writ a book against all Heresies, and famous Volumes against *Marcion* the Heretic; he writ also Apologies for the *Christians*. He was renowned in all ancient Histories, for his great knowledge both in Religion and Philosophy.

Irenæus was educated from his childhood in Philosophy, and Arts. He was admired of all for his excellent learning and skill in humane and in divine things. *Tertullian* calls him *Omnium doctrinarum curiosum exploratorem*, an exquisite searcher out of all learning. He was an exact refuter of Heresie. He confuted the *Valentinians*, and *Gnostics*, who were the inventers (as one saith) of the most Chymical Divinity that ever came into the fancy of man. He was laborious and prosperous in his Ministery, and converted almost the whole city (of *Lyons* in *France*) from Paganism.

Clemens Alexandrinus, *Jerom* saith of him,

him, *Meo judicio fuit omnium eruditissimus: quid in illius libris indoctum?* &c. That in his opinion he was the most learned. *Daniel Heinsius* saith, He was second to few in Antiquity, to none in Learning: and that he labored to be an healer of the superstition of the *Greeks*, which at that time invaded the world. *Cui primo omnium errori vir sanctissimus gravissimo volumine medetur.* His writings contain a treasure of divine and humane learning, and are full of eloquence. He excell'd in History, and in confutation of heresie. In the Dedication of Clemens his Works to Gustavus Adolphus.

Tertullian was skill'd in all kind of learning, and of chiefest esteem amongst the *Latine* Authors. *Jerom* saith, that his books against the *Gentiles* contain *cunctam saculi doctrinam*, all the learning of his age, or all sorts of learning. He was diligently conversant in the Mathematics, and in Histories. He opposed in those times with great zeal the Heretics, as *Marcion*, the *Valentinians*, *Praxeas*, *Hermogenes*; as also the *Jews*. He wrote a learned *Apology* in behalf of the *Christians*, who were then falsly accused and persecuted, and he demonstrated to the very Heathen the verity of *Christian* Religion, and the innocency of *Christians*. Lactantius. Pamelius in vita Tertulliani. Sculr. Medull.

Origen was (as is reported of him) from his In the third Century.

his infancy throughly grounded in all *Learning*; and he was accounted a Mirror of *Piety* and *Learning*, of all sorts *Humane* and *Divine*. He had a great acuteneſs in confuting the *Philoſophers*, and thoſe *Arabians*, who would have Souls to die with their Bodies, and *Berillus* the *Heretic*, who denied the *Eternity* of *Chriſt*: whom at length he reduced to the *Truth*; as he did *Ambroſe* from the error of the *Marcionites*. He was a great honorer of *Martyrdom*, a comforter of *Martyrs*. His whole life was a continual ſtudy, he would read at his Meals.

Cyprian was firſt a *Rhetorician*, after a *Learned* godly *Biſhop*, and at length a glorious *Martyr* of *Chriſt*. He confuted *Novatus* the *Heretic*, whom he ſtiles in his *Epiſtles* an importunate *Innovator*, a murtherer of *Penitence*.

— In the fourth Century. *Lactantius* excelled all the Writers of the *Church* in *Elegance*, and luſtre of *Language*. *Jerom* ſaith of him, that he was as it were a flood of *Tullian Eloquence*. He wrote many *Treatiſes*, which may be read with *profit*, and *pleaſure*.

Athanaſius was educated in all ſorts of *learning*. He was a vigorous Oppoſer of the *Arrians*, therefore he was called, *The Hammer of the Arrian Hereties*, by whom he

he was extreamly hated, becauſe they perceived the acuteneſs of his wit, *Learning*, and induſtry, in confuting of *Hereſies* in the *Nicene* Council; therefore he was expoſed to great trouble. *Theodoret* calls him, *The Bulwark of Truth*; *Naziazen* ſtiles him, *The great Trumpet and pillar of the Church*. He was great for his *Learning*, labors, ſufferings, and conſtancy, and courage, even when not onely *Biſhops*, but *Emperors*, *Kingdoms*, *Armies*, and *Nations*, were ſet againſt him, yet the *Emperor Conſtantine* gave this character of him, *Virum plane divinum exiſtimo*. I hold him to be indeed a divine man.

Hilary was a man of excellent parts. *Eraſmus* ſaith, that he was *Ob vitæ ſanctimoniam, inſignem eruditionem, & Eloquentiam admirabilem, ævi ſui Lumen*, "the light of his *Age* for ſanctity of life, "eminent *Learning*, and admirable Elo"quence--*quanto ſtomacho ſævit in Arrianos*," &c. He was a great *Antagoniſt* to the *Arrians*, whom he called, *Devils*, *Antichriſts*, *blaſphemers*, *peſts*; he writ ſeveral books againſt them. *Jerom* calls him *The Trumpet of the Latine Tongue*, (perhaps becauſe he was the firſt that confuted the *Arrians* in *Latine*) and the *Confeſſor of our time*. In his Epiſtle prefixed to his works.

Cyril

4. Cyril. *Cyril* of *Jeruſalem*, a man of great *Learning*, *Prudence*, and *Piety*. *Eccleſiaſtical* Writers teſtifie of him, that he was *Fortiſſimus* Chriſti *Athleta*, *& Orthodoxæ fidei aſſertor conſtantiſſimus*. A moſt valiant champion of *Chriſt*, and moſt conſtant defender of the Orthodox faith. He ſuffered many perſecutions through the rage of the *Arrians*.

5. Basil. Greg. Nazianz. in vita Basilii. *Basil* called *Magnus*, he was *great* every way, as in wit and *Learning* (*in omni doctrinæ genere ſummus*, ſaith *Suidas*) skilful in all the liberal Sciences, and in all the *Mathematics*. *Summus in cunctis apparuit*, he was ſo excellent in every one, as if he had ſtudied that onely one. Great in eloquence, (*Eraſmus* calls him the *Chriſtian Demoſthenes*) great in contending for, and in defending the *truth*, in confuting and convincing *Heretics*.

6. Gregory Nazianz. Vita Greg. Nazianz. a Greg. Presbytero conſcripta. *Gregory Nazianzene* was Learned in *Grammar*, *Rhetoric*, *Philoſophy* both *Natural* and *Moral*, *Poetry*, *Arithmetic*, *Geometry*, *Aſtronomy*, in all the Liberal *Arts*: in the ſtudy of which he ſpent many years. He was a man of great Authority and uſe in the *Greek Churches*: that who ſo oppoſed his teſtimony was ſuſpected of *Hereſie*. He is called *A living Library of Philoſophy and Divinity*.

Epipha-

Epiphanius had great knowledge in the *Hebrew*, being educated by one *Tryphon*, a *Jew*. He was a *learned*, *pious* Divine, saith *Cornarius*, who translated him out of *Greek* into *Latine*, which work he undertook *propter Authoris præstantiam, & operis raritatem*, for the excellency of the *Author* and rarity of the work. He was a man (saith one) of a very good, honest, and plain nature. He was *semper Hæreticorum acerrimus oppugnator*, alway a sharp opposer of *Heresies*. He wrote a *Learned* book against 80 *Heresies*, which contains variety of story in it. He purged all *Cyprus* from *Heresies*, and having obtained an Edict from *Theodosius* the *Emperor*, he cast all the *Heretics* out of the *Island*. 1 Epiphanius. Cornarius Medicus. John Daille.

Ambrose was *Learned* in the Liberal *Arts*, and excellent in *Eloquence*. He was very couragious for the truth. He denied the *Emperor Theodosius* entrance into the *Church*, until he had publickly confessed his fault, *scil.* that miserable slaughter caused by him at *Thessalonica*. *Daille* saith he was one of the most firm Pillars of the *Church* in his time. He was called (saith another) *orbis Terrarum oculus*: the eye of the world, an eye as bright as any other in the world's orb in his time. 2 Ambros.

Gregory

9 Gregory Nyssen. *Gregory Nyſſen*, a famous man (as *Suidas*) *omnique doctrina exuberans*, abounding with all *Learning*, and as excellent in *Rhetoric* as any of the *Antients*. He was the light and ornament of the *Nyſſen Church*: a ſtrenuous oppoſer of *Eunomius* his *Hereſie*; he was a diligent, reverent, ſtudious reader of the holy Scriptures, having a ſpecial eye to the proper and genuine ſence of them.

10 Theodoret. *Theodoret* made ſuch proficiency in *Learning* and piety by his own ingenuity, and induſtry, through God's bleſſing, that he was made *Biſhop* of *Cyrus* (a Town in *Syria*) while he was yet a young man. One calls him, *Orthodoxæ pietatis amantiſſimus propugnator, hæreticaque pravitatis fortiſſimus oppugnator*. A moſt loving propagator of Orthodox piety, and a couragious oppoſer of Heretical pravity. He wrote much againſt the *Heretics*. He of himſelf condemned *Neſtorius*, and put ſtop to his *Hereſie*. He reduced many in his Dioceſs to the truth, with great labor, and hazzard of life, who were infeſted with the peſt of *Marcion*. He wrote a volume againſt all *Hereſies*; and an *Eccleſiaſtical Hiſtory*, which is very uſeful to the *Church*. *Bellarmine* calls him *virum plane doctiſſimum*, a very Learned man.

Another

Another ſaith, he had *multifarium in omni diſciplinarum genere ſcientiam*, manifold knowledge in all kind of *Learnings*.

Ferome was inſtructed at *Rome* (then the only *Nurſery* of *Learning*) where he profited much in all ſorts of *Learning*, and afterwards travelled over the greateſt part of *Europe*, to encreaſe his knowledge, by viewing ſeveral Libraries, and conferring with the moſt Learned men. He was a great *Linguiſt*, hence called Πολυγλώτ]ης, excellent in *Hebrew*, well skil'd in the *Chaldee* and *Syriac*. His ſtile is elegant. He was *vir in ſæcularibus valde eruditus*, well verſed in ſecular Learnings. *Eraſmus* calls him *facundiſsimum Eccleſiæ doctorem*, the moſt Eloquent Doctor of the *Church*. He was the boldeſt and moſt judicious cenſurer of the *Ancients*, and he happily improved a critical faculty upon them.

He wrote againſt the *Pelagians*: and was an extirpator of *Heretics*, and defender of the truth, he read over all his Library, and learned Scriptures to a word, and tranſlated the Bible out of the *Original* into *Latine*.

Chryſoſtome ſtudied hard the liberal *Sciences* and *Philoſophy*, and afterwards *Divinity* and *Piety*; he was famous for Elo-

P quence

quence and zeal. He was called *os aureum, mellitissimus* Christi *concionator, praecoque indefatigabilis*, a most hony sweet, unwearied Preacher of *Christ*, for his eloquent wisdom, and wise eloquence, throughout his works *Sanctity* and *Scholarship* are joyned in one. He was πολυγραφώτατος, the most copious writer of any of the *Greek Fathers* now extant. A judicious man saith of him, *A man cannot easily take* Chrysostome *amiss any where, especially in his Moral Discourses.* He was a zealous propagator of the Gospel to dark places, and opposer of Idolatry and *Heresie*, and *Heretics*, as of the *Marcionites*, and the *Arrians*. He was bold in reproving sin, and not fearing sufferings, as appears by his speeches to *Eudoxia* the *Empress*. *Theodoret* styles him *eximium orbis terrarum luminare*, The eminent light of the whole world. He was so beloved and reverenced of all men, that, when he was like to be silenced, the people cried out, *Satius est ut sol non luceat, quam ut non doceat Chrysostomus*, We had better want the shining of the Sun, then the preaching of *Chrysostome*.

Nil nisi peccatum timeo.

Augustine was educated in Learning, to the weakning of his Parents estate. He learned *Grammar* in his own city, and

In the fifth Century. Possidius alias Possidonius.

Rhetori-

Rhetoric at *Carthage*, He was *sæcularibus literis eruditus apprime*, &c. very learned in all the liberal *Sciences*: he writ of the *Arts*, as *Grammar*, *Rhetoric*, *Logic*, *Music*, *Philosophy*, &c. He defended the truth against the *Arrians*, *Manichees*, *Pelagians*, *Circumcellians*, *Donatists*, *Priscillianists*, and whatsoever error else prevailed in his time. He had several sharp conflicts with them, and confuted them by many Learned writings, as also by word of mouth in Disputations, as he did *Fortunatus*, and *Placentius*, both stiff *Arrians*: and thereby he convinced, and converted one *Felix* a *Manichee*, (that he recanted his error, and joyned to the *Church*) as he did also one *Firmus*, a rich Merchant and a *Manichee*, by a digression in his Sermon (when he was out, and forgot the subject he thought to prosecute, and fell upon a confutation of the *Manichees*) this *Firmus* came afterwards to him with tears, renouncing his error, and promising reformation. *Augustine* was called *Malleus Hæreticorum*, *The Hammer of the Heretics*. *Erasmus* calls him *acerrimum fidei Christianæ propugnatorem*, the most sharp and valorous defender of the *Christian* Faith. Another calls him The fairest flower of Antiquity. He was an instrument in God's

[illegible] at large in Dr Arrow [illegible] Armilla [illegible] pag. 430.

hands of gaining many *Pagans* to the knowledge of the truth. Dr. *Sibbs* ſaith of him, that he challenged the doctrine of Gods Predeſtination out of the hands of the enemies of Grace, and flatterers of Nature, as being a man fitted with grace, learning, and wit for ſuch a conflict. No Scriptures are more faithfully handled by him, then thoſe that were wreſted by his oppoſites, and ſuch as made for the ſtrengthning of his own cauſe; in other writings he took more liberty. His Scholars, *Proſper* and others, intereſſed themſelves in the ſame quarrel: *Proſper*, retaining *Auguſtine*'s Doctrine, learnedly confuted the *Pelagian* Hereſie. *Daniel Toſſanus* ſaith, that the *Palmary* or *Maſterpiece* of *Auguſtine* was, that he, above all the other Fathers, and almoſt alone, being provoked by the *Pelagians*, diligently diſcuſſed the Doctrine of *Predeſtination*, and of *Original Sin*.

He onely of all the *Ancients* wrote Books of *Retractations*: for, as he profeſſeth in his ſeventh *Epiſtle*, he wrote by profiting, and profited by writing. He always kept Scholars in his houſe *quoad victum & amictum*, with food and raiment. His uſual Prayer was, that when *Chriſt* came he might finde him *aut precantem*,

cantem, aut prædicantem, either praying, or preaching.

Cyril of *Alexandria* was famous for Piety and Learning, he was President in the Council at *Ephesus*, in which he condemned *Nestorius* and *Pelagius*, with their Errors, very learnedly and judiciously: he spake many elegant Sentences: he was so renowned, that the *Grecian* Bishops (as it is reported) gat some of his *Homilies* by heart, and rehearsed them to their people.

Fulgentius was *Augustine*'s Scholar, and followed him foot by foot, especially in *ad Monimum, & ad Petrum*, the two best of his Works; he had great knowledge in the *Greek* and *Latine* Tongues: he contended earnestly against the *Arrians* (whose Opinion then had overspred all *Africa*) and other *Heretics*; and he suffered much for defending the *Orthodox Faith*. He was extremely persecuted by the *Arrians*, yet would not seek revenge (no not when he had opportunity) but would say, *Plura pro Christo sunt toleranda*, We must suffer more for *Christ* then so: and as he answered *Felix* the *Arrian* that dealt so ill with him, *Christiani est non ulcisci sese, Deus enim ulturus injuriam suis illatam.*

Isidore was called by *Casaubon*, *pius & eruditus*

eruditus Scriptor, a godly learned Writer; he was admired for his Learning and Eloquence: he could fitly accommodate his ſpeech both to the *learned*, and to the *ignorant*: it's ſaid, He led an *Angelical* and *Evangelical Life* in the fleſh.

a Beda venerab. *Venerable Bede* was very learned in *Philoſophy*, *Aſtronomy*, *Poetry*, in *Greek*, *Arithmetic*, *Rhetoric*; but eſpecially very converſant in, and ſtudious of the holy Scriptures: he was ſaid to be the *Honor* of *England*, and the *Mirror of his Time* for Learning: ſo famous for it, and for Piety, that he was ſent for to *Rome* to help to ſettle the Churches peace.

In the eighth Century.

Damaſcen. *Damaſcen* was educated in Learning, got the knowledge of all the *Liberal Sciences*, then he ſtudied the Scripture, and Divinity: he was a diligent Preacher and Propagator of the Faith and Truth of *Chriſt*, and a great Oppoſer of *Heretics*: he was called a *great Star* in the *Churches Firmament* in that time when there was *great darkneſs*; but he by his *life* and *doctrine* illuminated many.

Bernardus. *Bernard* had pregnant and admirable parts for wit, memory, and underſtanding, a great Proficient in Learning, and had an excellent faculty in preaching. His Sentences were ſtuffed (as one ſaith) *omni amœnitate*

nitate & pietate, with all amœnity and piety: he was in great repute for his *sanctity* of *life* and *doctrine*.

Thus I have given a brief Account of the *ancient Fathers*, that they were *learned*, whom God made eminently useful in, and to his Church. Let me add two things by way of Caution:

1. Though they were *learned* and *pious*, yet they had their *infirmities* and *blemishes*; and were subject to *errors* and *failings* even in their *Writings*, as hath been observed by many. See *Daille*'s Treatise. (Cautions. 1.)

They were not acted with an *infallible spirit* (as the Pen-men of sacred Writ were) therefore they must be read with *consideration* and *discretion*; their Writings must be tried by the Touchstone of *God*'s *Word*. To be altogether exempt from *Errors* is the *Priviledge* of the *holy Scriptures*.

Divers Divines have given *Rules* for the right understanding of the *Fathers*. See *Scultet. Medull. Patr. Dan. Tabernus Synopſ. de Legendis Patribus*, *John Daille* in his Treatise concerning the *right use* of the *Fathers*.

2. Lest any should think these *ancient Fathers* had no need of their *humane Learning*, or might have been as well with- 2.

out it; it's true they ſtood in need of more Learning in ſome kinde then they had attained, the want whereof was the Cauſe of their Errors and Miſtakes; *Ex. gr. Auguſtine*, by reaſon of his good inſight into the *Hebrew* and *Greek* Tongue, fell ſhort, and failed much of ſolid Interpretation in his Expoſitory Books. *Luther* inſtanceth in his *Comment* upon the *Pſalms*: he mentioned *Hilary* too. *Ambroſe* alſo, by reaſon of his Ignorance in the *Tongues*, erred oft in his Expoſitions. See *Luther in libello de Inſtit. pueris*, where he ſhews, that *Patrum Errores in ſacra Scriptura provenerunt ex Linguarum ignorantia*, pag. 442, 443, 444. The Errors of (ſome) of the Fathers grew from their Ignorance of the *Tongues*. Had it not been better for them to have had more knowledge thereof?

So much of the *Learning* of the *Fathers*.

SECT. IX.

Of the Learning of the firſt Reformers.

SEcondly, Now I ſhall ſhew briefly the *Learning* of the *Modern Divines*, which may be caſt into two Ranks:

I. Thoſe *former*, who were the happy Reformers

Reformers of Religion, or honored by God as Master-Builders to lay the Foundation, and begin the Work of Reformation.

II. These *later*, who vigorously carried on the Work of Reformation.

I. The Learning of those former Divines, whom God raised up in pity to his poor Church, when the Apostacy of *Popery* had so far overspread, and prevailed. They were many of them learned, men of great skill in Arts and Tongues; and others competently learned: and all, men of invincible courage, and indefatigable pains, excited and qualified by God to be the Restorers of the true *Christian* Religion from its bondage in Ignorance and Superstition; and strong and stout Opposers of the *Pope* and *Popery* in the Points of Doctrine, Worship, and Practice. These lived in (or about) the *fourteenth* and *fifteenth Centuries*.

Berengarius lived in the dismal darkness, and depth of *Popery*: he profited in the School above his Equals; and was well-skill'd in the *Liberal Arts*, an excellent *Logician*; of great account for his Learning and Piety. He was expert in the Scriptures; and also in the Writings of the ancient Fathers. He was a Champion for

Century 14. Usserius de Christ. Eccles. succes. cap. 7. pag. 195, 197.

for the Truth in the Point of *Transubstantiation*; opposing the *Corporal Presence* of *Christ* in the *Sacrament*. He had almost drawn all *Italy*, *France*, and *England* to his Opinion. He was of a bold, undaunted spirit and courage. His Life and Conversation was so unblameable, that therein (as Fuller. one saith) he starved the Malice of all his Adversaries.

Petrus Waldus. *Petrus Waldus*, though he was not one of the *Modern Divines*, yet something is observable in his Story, which is useful to Alsted. Chronol. our purpose. He was a rich Citizen of *Lions* in *France*, converted by seeing one fall down dead in the streets; upon which he betook himself to teach and admonish his House and Friends to repent, and to study the Scriptures himself: and he profited so well therein, that he translated divers parts thereof out of *Latine* into *French*. Friar *Rainer*, an Adversary to the Truth, and to the *Waldenses*, saith, That *Waldus*, being tolerably learned, taught those that resorted to him the *Text* of the *New Testament* in their *Mother's Tongue*; and that the *Waldenses* (who were his Followers and Auditors) had above forty Schools, In Diœcesi Pataviensi. and divers Churches, all within one Diocess: yea, they were (as others witness) of that ability, that they had divers *Conferences*

ferences and *Disputations* with the *Romanists*, and had the better. Vide Usserium cap. 6, 8.

As for the *Doctrines* and *Tenets* of the *Waldenses*, they preached against the *Doctrines* and *Practises* of *Rome*; as the *Pope's Power*, *Transubstantiation*, the *Adoration* of *Images*, and of the *Cross*; against *Prayers* for the *dead*, *Purgatory*, *Invocation* of *Saints*, *extreme Unction*, *Auricular Confession*, with many more. Vide Usserium in cap. 6, ad cap. 10. & Protest. Evidences.

John Wickliff was brought up in *Merton* Colledge in *Oxford*, he was famous both for *life* and *learning*, he excell'd in the knowledge of the *Arts* and *School-Divinity*; he was admired of all for his singular abilities, and sweetness of demeanor: he was *Divinity-Reader* in *Oxford*: he was a diligent faithful Preacher of the *Gospel* under King *Edward* the *third*, who always favored, and protected him against the rage of his Adversaries. He denied the *Pope* to be the *Head* of the Church, and pronounced him to be *Antichrist*: he confuted and condemned his *Doctrines* about *Bulls* and *Indulgences*, *Masses*, *Transubstantiation*, &c. He was a great Enemy to the swarms of *begging Friars*. He wrote above two hundred fair Volumes, most of which were burned by *Subinck* Arch-Bishop of *Prague* in *Bohemia*: he wrote many 3. *Wicklife*. Mr. Fuller. Mr. Clark.

many Books of *Philosophy*, and some of *Metaphysics*. The University of *Oxford* crowned his *person* and *doctrine* with a fragrant Garland of Praises, whose *doctrine* was not onely favored by divers *Nobles*, but also by the *third part* of the *Clergy* of *England*. In all his sufferings he shewed an undaunted spirit.

Dr. Fearly.

John Huss.

John Huß was educated in Learning at *Prague* in *Bohemia*, he was a great Scholar, and a famous Preacher in that University: he was converted by reading of *John Wickliff*'s Books, which Queen *Ann*'s Courtiers, who brought her (being Sister to *Wenceslaus* King of *Bohemia*) over into *England* to *Richard* the *second* King of *England*, did here light on, and carried them into their own Countrey; which *Huß* had the happiness to read, approve, and disperse: which proved a means of the Conversion of *Bohemia*; for *Wickliff*'s Books first discovered the *Romish* Superstitions unto them: he stoutly opposed the *Pope*'s proceedings, and gave a *blow* to *the man of sin* under *the fifth rib*, which in Scripture is always observed to be *mortal*. The Gentry and Nobility of *Bohemia* did highly favor him.

Mr. Fuller.

Jerom of Prague.

Jerom of *Prague* had his first breeding there, but he much enriched himself in Learn-

Learning by his travels abroad to the most principal parts, and Staple-places of learning. At *Paris* he commenced *Mr. of Arts*; and in the Universfity of *Colen*, and *Heidleberg*, had the same degree confirmed unto him. He was a man of admirable learning, Eloquence, Memory, Courage, and Zeal. He was converted, as *John Huß*, by reading one of *Wickliff*'s books, by which he perceived the abominable superstitions then used in the Church; and began by degrees, first in his judgment to dislike them, after in his practice to disuse them, and lastly in his preaching to confute them. He earnestly contended for the Truth, against the enemies of it, and openly opposed the doctrine of Purgatory, and Prayers for the dead; and thundered against the ill lives of the Monks and Friers. He proclaimed and defended the innocency of *John Huß*, and condemned his false accusers. After his great and grievous sufferings, being brought before the Council, he so learnedly vindicated himself, and refell'd his enemies, that they were astonished at, and silenced by his Oration, which he concluded thus, That all such Articles as *Wickliff* and *Huß* had written against the enormities, pomp and disorder of the Prelates, he would firmly hold

hold and defend even to death.

Century 15. *Luther.*

Martin Luther born 1483. at 14. years of age went to *Magdeburg*, from thence his Parents removed him to *Isenak*, a famous School, there he perfected his Grammar-learning. He went thence to the University of *Erford*, *Anno* 1501. where he profited much in the knowledg of *Logic*, and other Learning, and read over *Cicero*, *Livy*, *Virgil*, and other *Latine* Authors. When he was twenty-years old, he was made *Mr. of Arts*, and read as Professor *Aristotle*'s *Physics*, *Ethics*, and other parts of Philosophy.

Mr. Fuller.

After his Conversion he began to read *Augustine*'s works; he also read over the *Schoolmen*, especially *Occam*, whom he esteemed, for acuteness of wit, before *Aquinas* and *Scotus*, and he studiously perused *Gerson*. In these Studies he spent five years in the Colledge at *Erford*.

When *Luther* was twenty six years old, *John Staupicius* (who endeavoured to promote the University of *Wittenberg*, then lately begun) removed *Luther* thither, where at first he explained *Aristotle*'s *Logic* and *Physics*, yet intermitted not his study.

When he was 30. years old he was made *Doctor in Divinity* after the maner of the Schools,

Schools, at the charge of Duke *Frederic Elector* of *Saxony*. The *Prince* hearing him preach admired his excellent parts.

Then he betook himself to the study of the *Greek* and *Hebrew*. Afterwards *Luther* published his Propositions against Indulgences, and opposed the *Pope*'s Supremacy, Purgatory, and other Tenets of *Popery*.

Luther also confuted *Nicholas Stork*, *Thomas Muncer*, and other fanatical Ring-leaders, broaching new Doctrines, who pretended Revelations Angelical, and conferences with God, and denied the Baptism of Infants. Mr. Fuller.

The *Pope*'s Advocates promised *Erasmus* a Bishoprick of rich revenue, if he would write against *Luther*; but he answered that *Luther* was a man too great for him to write against, and that he learned more from one short page of *Luther*'s Writings, then from all *Thomas Aquinas* his Books..

Bucer called *Luther* the *first Apostle of the reformed Doctrine*; not simply, for *Wickliff*, *Huß*, and those forenamed, preached the same before; but *Luther* was the first, who in *Bucer*'s age and memory, publickly and successfully, set on foot a general Reformation of the Church

in

in these Western parts. *John Huß* bare a torch before *Luther*, and shewed him his way. See more of *Luther* in his life.

Born 1487. 2. Zuinglius.

Huldericus Zuinglius was sent to School at *Basil* at 10. years of age, where he exceeded his School-fellows in learning. At *Bern* he learned *Rhetoric*, *Poetry*, *Oratory* and *Logic*. At *Vienna* in *Austria* he studied *Philosophy*, and perfected his former parts. At *Basil* he taught others what himself had learn'd. He commenced *Master of Arts*, and studied School-divinity and *Greek*, wherein he excell'd. He was chosen Pastor at *Zuric*, (*anno Christi* 1521.) where, beside his Ministerial labors, he studied *Hebrew*, and was able to expound those two major Prophets, *Isaiah* and *Jeremiah*. He prevailed with the Senate at *Zuric* to erect a School for *Latine*, *Greek* and *Hebrew*.

He was admired in *Switzerland*, and famous at *Zuric*, as *Luther* in *Germany*, and at *Wittenberg*. He was solid in all maner of learning, and a diligent searcher of the Scriptures, being expert in the Original Tongues. He was so great an opposer of the *Pope*'s Pardons, Indulgences, and proceedings, that the Cardinals themselves (as is reported) sought by great gifts to allure him to their side. At *Zuric* he disputed

disputed with *Franciscus Lambertus*, a Frier, about the Intercession of the Saints, and the sacrifice of the Mass, and convinced him of his error, so that he confessed and forsook his error, and gave glory to God.

Then crept in the opinion of the *Anabaptists*, which he opposed with all his might.

His works are large witnesses of his gifts and graces, parts and pains.

Oecolampadius, he was educated in Religion and Learning, first at a School in *Germany*, call'd *Heelbronna*, then at *Heidelberg*. Here he attained to that perfection in learning, that at the age of 14 years he was made Batchelor of Arts, with great approbation, and continued there till he was *Master of Arts*. Afterwards he fell close to the study of Divinity, and read the Schoolmen, (*Aquinas*, *Gerson*, and others) with indefatigable pains, and much profit. He studied *Greek* at *Stutgard*, and *Hebrew* at *Heidelberg*. *Anno* 1515. he was call'd to be Preacher and Pastor at *Basil*, and commenced Dr. in that University; about the same time that *Erasmus* came to *Basil* to print his Annotations on the New Testament; for the perfecting whereof he used the assistance of *Oecolampadius*, a man (saith he) (a) eminent not only for piety, but

3 Oecolampadius.

(a) In his Preface to his Annotat. on the New Testament.

but for skill in three Languages; and confessed he was much helped by him.

The Writers of his Life give this character of him, that he was a worthy instrument of advancing the truth of *Christ*; which he defended against *Eckius* and *Faber*, and others. He was very successful in appeasing Sects and contentions, that arose in the Church. His fame both for piety and learning spread so abroad, that *Philip* Prince Elector *Palatine* committed his youngest son unto his tuition. He was a diligent, faithful Preacher of the Gospel, and promoter of Reformation in the Church; into which he brought the right administration of the Sacraments, and the censure of Excommunication. He declared his judgement against the Mass, and other *Popish* doctrines; against sprinkling with holy water, and many superstitious actions; to which his doctrine (sinking into his auditors hearts) put a period. He was famous in the City of *Basil*.

SECT.

SECT. X.

The after-Promoters of Reformation were Learned.

I Have briefly declared the Learning of the former Modern Divines, who firſt ſet Reformation of Religion on foot; to wit, their Education in Learning, their ſtudy and increaſe of it; and the means thereof, *ſcil.* Schools and Univerſities; their need and uſe of it, as to the work God gave them to do; and the ſucceſs thereof in their generation. Now followeth,

2. The Learning of the *latter Divines,* Century 16, 17. who *carried on the work of Reformation* vigorouſly in Doctrine and worſhip, that was happily begun by the former: and were Eminent for Learning, as well as for Piety; and were very inſtrumental in promoting the truth of God, and in defending it againſt the Adverſaries of it: and in extirpating Errors, Hereſies, and Superſtitions, and many of them were Pillars in the Church of God, famous in the work of the Miniſtery, for their labors in Preaching, and alſo in Printing, and for the ſucceſs of both in the converſion of ſinners, and edification of Saints, and the confir-

mation of ſtaggerers, and reduction of the erroneous, in the planting and watering of Churches. Who have ſet forth ſo many Learned *Syſtemes*, *Commentaries*, and *Tractates*, and *Diſputations* of *Divinity*, as former *Ages* cannot parallel.

Their number being very great, and their Lives being largely deſcribed by many Writers, I ſhall refer you to them, for information concerning their Learning and Godlineſs, and uſefulneſs, what bleſſings they were in their Generation, and onely name ſome of them that were of chief Note.

Outlandiſh Divines.

Cent.16,17.

Paulus Fagius.
Martin Bucer.
Philip Melanchthon.
Peter Martyr.
Wolfgangus Muſculus.
John Calvin.
William Farel.
Peter Viretus.
Stephen Zegidine.
Peter Ramus.
Benedictus Aretius.
Henry Bullinger.
Emmanuel Tremellius
Zachary Urſin.
Martin Chemnitius.
Ralph Gualter.
Hierom Zanchy.
Anthony Sadeel.
Lambert Danæus.
Theodore Beza.
Daniel Toſſanus.
Francis Junius.
Luke Trelcatius.
Amandus Polanus.
David Pareus.

John

John James Grynæus. *Abraham Scultetus.*
John Piſcator.

English Divines.

John Frith. *William Perkins.*
Thomas Bilney. *John Rainolds.*
William Tindal. *Thomas Holland.*
John Rogers. *Robert Abbat.*
Laurence Sanders. *Andrew Willet.*
Rowland Tailor. *Robert Bolton.*
John Bradford. *William Wheatly.*
John Fuel. *Dr. Sibbs.*
William Whitaker. *Dr. Taylor.*
Alexander Nowel. *Dr. Preſton.*

Scottiſh Divines.

John Knox. *Robert Rollock.*

Cum multis aliis.

Vide Melch. Adamum de vitis Theologorum, tum Germanorum *tum exterorum.*

The *later* Divines may be refered to three heads, according to the ſeveral *Forms* of Church-diſcipline, which they held forth in judgement and in practice *Epiſcopal, Presbyterial, Congregational.* What man

hath been famous, and eminently instrumental in the work of the Ministry for labours and success (under any of these Forms) who have not been Learned, or endued with a good measure of acquired parts, as of knowledge in the *Tongues* and *Arts*.

1. For *Episcopacy*. How many very Learned, Laborious, Godly *Bishops* hath *England* bred, as *Hooper*, *Latimer*, *Ridley*, *Cranmer*, who were most zealous, couragious, faithful Martyrs for *Christ*, and for the Truth.

And many since, who have been famous for their Learning and Labors, both in Preaching and Printing; and for their piety and charity; who by their worthy works yet speak, though they be dead, as Bishops, *Jewel*, *Abbot*, *Babington*, *Cowper*, *Davenant*, *Downame*, *Hall*, *Usher*, who was a Magazine of Learning, and Mirror of Sanctity, Humility and Charity.

Beside many other pious, Learned, and useful men, who were for *Episcopacy*, though they were not Bishops.

2. For *Presbytery*. The old *Non-conformists*, who opposed *Episcopacy* and *Ceremonies*, were many of them Learned men. Dr. *Ames* in his preface to Mr. *Bayn*'s *Diocesan*'s

Diocesan's Tryal, saith, that Mr. *Deering*, *More*, *Greenham*, *Perkins*, *Rogers*, *Cartwright*, *Penner*, *Parker*, *Philips*, *Hieron*, *Bradshaw*, *Brightman*, Dr. *Reynolds*, Dr. *Fulk*, and *Whitaker*, with many others, were apprehended as men agreeing in one spirit, having had indeed the spirit of glory resting on them, as their Works do shew, together with those Letters Testimonial, which they left written in the hearts of many thousand *Christians*.

To these may be added *Gerson*, *Bucer*, *John Dod*, *Arthur Hildersham*, *Robert Nicols*, *John Ball*, *Richard Rothwel*, *Paul Baynes*; who were all as really Learned, as truly Godly; famous for their great Abilities and Labors. Read their Lives, and you shall see the same made out fully, and clearly. Century 16, 17.

Besides many pretious Divines of great Note for Holiness and Learning, both formerly, and lately, (yea even at this day) in all the Reformed *Churches*, not onely in *England* and *Scotland*, but in other Countries, who were (and are) for *Presbytery*. The Assembly of *Divines*, that sate at *Westminster* by Authority of *Parliament*, was a Demonstration of the excellent Learning of the Ministers of the *Presbyterian* Judgement.

3. For *Independency*, or the *Congregational* way. Many Ministers of this both in *Old England* and in *New*, have been choicely Learned, and excellently accomplished with Gifts, as well as Graces; as Reverend, holy and Learned Dr. *Ames*, Mr. *Jeremiah Burroughs*, Mr. *Sidrach Simpson*, Mr. *Carter*, Mr. *Strong*, with many others, some deceased, others yet living.

Many Pastors and Teachers, in the Churches of *Christ* in *New England*, were eminently Learned, as well as exemplarily Godly, and very famous and successful in Ministerial Labors; as Mr. *Thomas Hooker*, Mr. *Peter Bulkeley*, Mr. *Davenport*, Mr. *Thomas Shepherd*, Mr. *Allen*, Mr. *George Philips*, Mr. *Norton*.

And Mr. *John Cotton*, *B. D.* whose Name is as an ointment poured forth, a most deservedly famous man of God, of whom Mr. *Norton* (his Successor, as Teacher of the Church in *Boston* in *New England*) relates, that he was a General Scholar, studious to know all things, the want whereof might in one of his Profession be denominated Ignorance. The greater part of the *Encyclopædia* he excelled in. Those *Arts*, which the University requires such a proficiency in from her Graduates, he

In his Narrative of Mr. Cotton's Life and Death.

he both digeſted and refined by his more accurate knowledge of them. He was a good *Hebrician*; in *Greek* a Critic; and could with great facility both ſpeak and write *Latine* in a pure elegant *Ciceronian* ſtile. He was a good *Hiſtorian*; no ſtranger to the *Fathers*, *Schoolmen*, *Councils*; abundantly exerciſed in Commentators of all ſorts. His Library was great, his reading and Learning was anſwerable, himſelf a living and better Library. But though he was a conſtant Student, yet he had not all his Learning out of his books.

Yea ſome of the *Separation* have been Learned men, I mean, the leaders of them; as Mr. *Ainſworth*, Mr. *Robinſon*, *Francis Johnſon*, Mr. *Smith*, and others.

Now if God hath uſed ſuch as greateſt Inſtruments of his Glory, and of good in his Church, even from one Generation to another, who have been Learned men, as I have made it appear by inſtances, to wit, in the *ancient Fathers*, and *Modern Divines*; yea even under the ſeveral Forms of *Church-conſtitution* and *Government*:

Then, *Learning* is uſeful and needful for a Miniſter of the Goſpel in theſe days, and will be in ſucceeding *Ages*.

CHAP.

CHAP. XIII.

Objections against Learning answered.

SECT. I.

That the people maybe better for the Learning of their Ministers.

MAny Objections are made against the use of Learning, for the Ministers of the Gospel.

Object. What are the people better for the Learning of their Ministers?

Answ. The people, which are unlearned, may enjoy the benefit of all the Studies, and Learning of their Ministers (in the extract, result, refinement, or quintessence thereof, as a Learned man saith) in, and by their labors in preaching, and writing; by which they convey the same unto them, which the people could not by their own private industry have attained.

So that the Ministers of the Gospel may be said to study (even Learning, as well as Piety) for the People; as Mothers, and Nurses eat, and digest food for their children, to whom they give suck: and the

Sim.

the people ſuck Learning, and Knowledge out of the Breaſts of the learned labors of their Miniſters (both Sermons, and Books) in Tranſlating, and Expounding the Holy Scriptures: in handling points of Divinity, in deciding Controverſies, in reſolving Caſes of Conſcience, in compoſing Tracts, *&c.*

In all which Learning is prepared, and fitted for the Peoples reception, and digeſtion: and by all which they are made partakers of the Sap, and Virtue of their Miniſters Parts, and Studies, Gifts, and Graces.

Hereby the people may be kept from Errors, and Hereſies, from corrupting, or rejecting wholeſom Doctrine; from perverting, and wreſting the holy Scriptures, which (as S. *Peter* ſaith) they that are unlearned (to wit in themſelves, and in their Teachers) *do unto their own deſtruction.* 2 Pet. 3. 16. That ſaying is very true, *ſcil.* that judicious Believers can never be unthankful deſpiſers of thoſe Gifts of good Learning in their Miniſters, by whom they have been inſtructed ſoundly and plainly in the truth.

SECT.

SECT. II.

That the Prophets, Christ, and his Apostles, were learned.

Obj. 2. THe Prophets in the Old Testament, *Christ* and his Apostles in the New, had not Humane Learning, —*Ergo* there is no need of it for the Ministers of the Gospel? They carried on their Ministery without the knowledge of Arts and Tongues, may not Ministers do so now?

Answer in five Propositions.

Mr. Rutherford. *Proposition.* 1. The first Proposition. The Prophets, and *Christ* and his Apostles were learned, and had all the learning and Tongues that we now have, and these (Gifts) are the same in them and in us, in the names, substance, and proper use of them, but otherwise acquired then ours are. The maner of obtaining them is double,

scil. 1. By *Infusion.* Or, 2. By *Education.*

I. By *Infusion* or inspiration from the Spirit of God, immediately and extraordinarily, without the help of Schools or study.

Act. 2. 4. Thus the Prophets and Apostles were plentifully

plentifully furnished with all gifts of knowledge and abilities.

1. Of *Learning* (to wit the Arts and Languages) needful to carry on the work of Prophecy in the Old Testament, and of preaching the Gospel, of planting and watering Churches in the New.

2. With the *knowledge of God* and his will, of *Christ* and the mysteries of the Gospel, and the things pertaining to the kingdom of heaven. This came to the Prophets and Apostles from God by revelation.

Jesus Christ *was filled with all the treasures of wisdom and knowledge* both humane and divine, *Col.* 2. 3. *by the spirit which he received above measure*, Joh. 13. 34. wherewith he was anointed above and for his fellows. The spirit of wisdom and counsel, &c. that made him quick of understanding, *Isa.* 11. 2, 3. Hence it is, that, when he was a child, he *disputed* among the Doctors and learned men in the Temple, *Luke* 2. 46. among whom he was found, when his parents had sought him sorrowing. Vers. 48.

He grew in wisdom and knowledge, so as, according to the proportion of his age, the gifts of the Spirit were augmented in him. Vers. 40, 52. He being greater then *Solomon*, could not come short of

Solomon's

Solomon's wisdom in any thing, *Matth.* 12. 42.

II. The manner of obtaining *learning* is by *Education*, in Schools and Universities, by study and industry, by the reading of books, and teachings of men, &c.

This is the ordinary means God hath appointed to serve his providence in, for attainment of learning and knowledge, both humane, *scil.* of Arts and Tongues, and divine, to wit, of God and *Christ*, of Law and Gospel, &c.

The *same knowledge* of the doctrine of *Moses* and the Prophets, and of the mysteries of salvation, and of speaking with Tongues (in the substance and nature of the gift) which came to *Paul* by immediate *Revelation* from God, *Gal.* 1. 11, 12, *Eph.* 3. 2, 3. and to others of the holy men of God, 2 *Pet.* 1. 21. *Timothy* acquired by *Paul's teaching*, 2 *Tim.* 3. 10, 14. and *chap.* 2. *ver.* 2. and by his parents *education* of him in the knowledge of the holy Scriptures from a child, 2 *Tim.* 3. 15, and by *study* and industry, 1 *Tim.* 4. 15, 16.

Thus the Prophets and Apostles had learning and knowledge both divine and humane, infused and inspired into them by the Spirit, immediately, supernaturally, extraordinarily, and miraculously in respect of

of the manner, and (of the measure) of their obtaining them, which is now ceased, and cannot be expected without tempting of God.

We must seek to acquire all these from God, by pains and diligence, in the use of the means God hath appointed for that purpose. *Paul* exhorts *Timothy* thereunto, to study and meditate, and to give himself wholly to these things, that his profiting may appear in all things, or to all men, and to stir up the gift that is in him, for fitting himself more to the work of the Ministery, 1 *Tim.* 4. 13, 14, 15.

Obj. The *Council perceiving that* Peter *and* John *were* ἀγράμματοι, *unlearned men were amazed*, Acts 4. 13. *Ergo*, the Apostles had no humane learning.

Ans. They counted the Apostles unlearned, because they, being fishermen, were not trained up in learning, not educated in Schools, as the *Pharisees* were; therefore they wondred that men unlearned were so well-skill'd in the doctrine of *Moses* and the Prophets; and could speak so boldly of the mysteries of the Gospel.

They wondered at *Christ*'s learning, seeing he was a *Carpenter*'s son, (as then reputed) and never learn'd at School, *Matth.* 13. 55, 56. *John* 7. 15. *How knoweth this*

this man letters having never learned?

Prop. 2. The second *Proposition.* Though many of the Prophets were call'd, or taken from secular imployments, as *Elisha* from the plow, *King.* 19. 19, 20. *Zechariah* from husbandry, *chap.* 13. 5. *Amos* from the herd, *Amos* 1. 1. and 7. 14. and divers of the Apostles from their nets, ships, and fishing, as *Peter, Andrew, James* and *John*; *Mar.* 1. 16, to 21. and *Matthew* from the Custom-house where he sate, *chap.* 9. 9.

Acts 7. 22. Yet others of them were educated in humane *learning*, as *Moses* was in all the *learning* of the *Egyptians*, by the care of *Pharaoh*'s daughter;

Dan. 1. 4. and *Daniel* in the *learning* and *Tongue* of the *Chaldeans*, by *Nebuchadnezzar*'s command.

Paul was brought up at the feet of *Gamaliel*, *Acts* 22. 3. *Festus* told him of his much learning.

Prop. 3. The third *Proposition. Christ* and his Apostles made good use of *Tongues*, *Arts* and *Sciences*, for opening the Scriptures, and for explaning, applying, and pressing the Doctrines contained therein, and what they delivered to their hearers.

Of *Tongues*, in citing and translating Scriptures out of *Hebrew* in the Old Testament into *Greek* in the New, and expounding them; and in speaking to men

of

of several Nations in their own *Language*, *Acts* 2. 4, 5, 6. 1 *Cor.* 14. 18.

Of *Arts*, as *Rhetoric*, *Logic*, *Philosophy*, as hath been declared before.—Their use of *learning* shews they had *learning*.

The fourth *Proposition*. The Prophets and Apostles made use of books, of the holy Scriptures chiefly, and also of humane Authors to read them. *Propos. 4th.*

Mr. *Weemse* saith, that the Prophets and the Apostles (to wit, some of them) learned their humane *Arts* and *Sciences* from men, as *Moses* did from the *Egyptians*, *Daniel* from the *Chaldeans*, *Paul* from *Gamaliel*; but, as they were Prophets and Apostles, they had their divine knowledge immediately from God, yet they were to retain and keep it by reading: as the fire that came from Heaven upon the Altar was miraculous; yet when it was once kindled they kept it in with wood, as we do our fires. Yea, they daily increased in knowledge by reading of books, especially the holy Scriptures. *Daniel*, though a great Prophet, did exercise himself much in reading the books of the Prophets, *chap.* 9. 2. *I* Daniel *understood by books the number of the years.* In his Divine Exercitations, pag. 66. *Sim.*

Paul, a great Apostle, yet made use of Books: he writ to *Timothy* to *bring him* 2 Tim. 4. 13.

See Piscator in 2 Tim. 4. 13. in his Observ.

the Books he left at Troas, τὰ βιβλία. *Calvin* observes (upon that place) now that *Paul*, being aged, was to prepare himself for death, yet he desists not from reading Books. Here is commended (saith he) to all the *godly* diligent reading of Books, by which they may profit. Hence the *Fury* of those *Fanatic persons* is reflected, who, contemning Books, and condemning all reading, boast of their own *Enthusiasms* onely. *Paul* commends *reading* to *Timothy*, 1 *Tim.* 4. 13.

It's certain *Paul* read *humane*, yea *Heathen Authors*, as the *Greek Poets*; for he alledgeth *Sayings* out of them: As of *Menander*, to convince the *Corinthians*, 1 *Cor.* 15. 33. *Evil words corrupt good maners*] whereby he refutes the Verse of another *Poet*, to wit, *Anacreon*, as some think, —*Let us eat, and drink, for to morrow we shall die*, vers. 32.

Of *Epimenides* to reprehend the *Cretians*, *Titus* 1. 12.

Of *Aratus* to shame the *Athenians*, *Acts* 17. 28. when he disputed against the *Philosophers* there.

Scultetus collects out of 2 *Tim.* 1. 6. that *Paul* was read in *Plato*'s Writings, for he useth some of his words, as ἀναζωπυρεῖν, which is *verbum Platonicum*. *Peter* quotes a com-

a common Proverb, or rather two, Κύων ἐπιστρέψας, &c. καὶ ὗς λουσαμένη, &c. *The Dog is turned to his vomit, and the Sow to her wallowing in the mire.* 2 Pet. 2. 22.

The fifth *Proposition.* Some of them made use, not onely of Books, for further information of their Minds, but of their Notes, or Writings, for the help of their Memories; as *Paul* did of the *Parchments*, which he left at *Troas*, and sent for. *The Cloak*] whereby he was covered from showers, and kept warm. But some think the word signifieth *Scriniolum*, or *Theca Libraria*, a Desk, or Coffer, wherein *Paul* laid his Books, or Writings. *Calvin* inclines to this sense,—*The Cloak I left with* Carpus *bring with thee when thou comest, and the Books, but especially the Parchments.* What these *Parchments* were is difficult to determine. Some conceive them to be a *Scheme*, or *draught* and *model* of *Divine Truths* methodically digested, which *Paul* had prepared and accommodated to his own use, or transfer'd to the use of others, as *Apollo*, or *Timothy*, or *Titus*, 1 *Cor.* 4. 6. Hence one infers, "If *Paul* had been al- "ways supplied with *miraculous assistance*, "what needed he to have committed any "thing to writing for his own use? or to "have been so solicitous for his *Parch-* "*ments?* Rom. 15. 16. 2 Tim. 4. 13. φελόνην.

SECT. III.

That Joel 2. 28. *and* 1 John 2. 27. *make not at all against the need of Learning.*

Obj. 3. HAth not God promised *to pour out his Spirit upon all flesh in the latter days*, Joel 2. 28, 29? and that *the Anointing we have received teacheth us all things*, 1 John 2. 27? What need is there then of *Learning*, of *Books*, or *Studies* for the *Ministers* of *Christ*? Is not the *Teaching* of the *Spirit* sufficient without all these?

Answ. Hereto I return a triple Answer.

Joel 2. 28. First, That *Prophecy* in *Joel* 2. 28. of the *effusion* of the *Spirit* in *extraordinary Gifts* of *Tongues*, and of *Prophesying*, &c. was fulfilled at that time, when the *Holy Ghost* came upon the *Apostles* (on the day of *Pentecost*) in the form of *cloven Tongues*, like as of *fire*, &c. *Acts* 2. 1, to 7. (for they that spake in this place were *Peter*, and the *eleven*, Acts 2. 14.) *Peter* asserts it for their *vindication*, that the *Apostles* were not *drunk*, vers. 15, 16, 17. This was a *wonderful* and *miraculous pouring out of the Spirit* shortly after *Christ*'s *Ascension*, and for the *honor* of it, *Ephes.* 4. 8. that

Verse 15, 16, 17.

Mr. Hollingworth.

that *God* might have a *Church* among the *Gentiles* before the *fall* of the *Jewiſh Church*. As the *miraculous Confuſion* of *Tongues* was the *caſting off* of the *Heathen*, *Gen.* 11. 7. ſo the *Gift* of *Tongues* in this variety was a *means* of their *Converſion*.

Though ſuch *extraordinary Gifts* were conferred on ſome others (beſides the *Apoſtles*) afterwards, as *Propheſying* on *Agabus*, Acts 11. 28. and the Daughters of *Philip* the *Evangeliſt*, Acts 21. 8, 9, 10. and other *Gifts*, 1 *Cor.* 12. 28. yet they were confined to the *Primitive Times* onely of the *New Teſtament* (when the *Goſpel* was firſt publiſhed) as proper and peculiar thereunto. But ſuch *extraordinary Gifts* are now ceaſed, as I ſhewed before.

Viz.
1. For *kinde*.
2. For *maner*, by immediate *infuſion*, or without *means*.
3. For *meaſure*, the *Apoſtles* being filled herewith.

And we muſt now look for the *pouring forth of the Spirit*,

I. Onely in *ordinary Effects*: As,

1. In *regenerating*, *renewing*, or *ſanctifying Graces*.

2. In *quickening*, *ſtrengthening*, *comforting Operations*, though in a greater meaſure.

3. In *common Gifts.*

4. In the *performance* of *holy Duties*, and in the *efficacy* of the *Ordinances*, through the *working* of the *Spirit*, for the *conversion* of more *Souls*, and greater *edification* of them.

II. To obtain these *Gifts*, and *Graces*, *Comforts*, &c. of the *Spirit*, and the *growth* and *increase* thereof, in, and by the use of the *Means*, which *God* hath appointed for that purpose.

1 Joh. 2. 27. Secondly, That Promise in 1 *John* 2. 27. must be thus understood--*The anointing ye have received* (that is, the Spirit of *Christ*), *teacheth you all things*, so that ye need not be taught either better things, or in a better maner then he teacheth. Yet the Spirit ordinarily teacheth by Means, that is, chiefly by the Ministery of the Word, and not by immediate Inspirations, or Enthusiasms, or by any other outward Means so much. *Faith*, that grand saving Grace, and greatest work of the Spirit, *comes by hearing the word preached*, Rom. 10. 17. Therefore *Christ* at his Ascension *gave gifts unto men, and appointed some to be Apostles, Prophets, Evangelists*, (extraordinary Officers) *some Pastors and Teachers* (i. e. standing Officers of the Church) *for the perfecting of the Saints*, *for*

Mr Cotton in locum.

Hildersham in Psal. 55. 7.

for the work of the Miniſtery,&c. and theſe to continue (for the Miniſtery is neceſſary) in the Church, *till we all come into the Unity of the Faith*,&c. that is, till we be made perfect in *Chriſt*; till we all come in Heaven---*Eph.*4.8,11,12. *Chriſt*, who hath promiſed his Spirit, promiſeth Miniſters alſo, and gifts to them, and requires they ſhould not be deſpiſed (*Luk.*10.16.) nor their Office. 1 *Theſ.*5.20. *deſpiſe not propheſying*. Hence *Paul* calls the Miniſtery of the Goſpel the *miniſtration of the Spirit*, 2 Cor.3.8. whereby the Spirit is conveyed into us (*Gal.*3.2.) and works in us. The Spirit firſt breathed the word of God into the Prophets, and Apoſtles, to write the ſame, 2 *Pet.*1.21. and now he breaths in the holy Scriptures, and in, and by the Miniſtery of them upon our ſouls. Jer.3.15.

This is obſervable, that where our being taught of God is ſpoken of (which ſome conceive to be immediately) ſomething is mentioned, either going before, or following after in the context, relating to the Miniſtery of the Word, to ſhew that that is the Means, whereby God ordinarily teacheth his people. *Ex. gr.*

*Joh.*6.45. It's written in the *Prophets*, *They ſhall be taught of God*--he adds immediately, *Every man therefore that hath* John 6.45. Mr. Hildrſh.

heard and learned of the Father, cometh unto me: q.d. The Father teacheth no man (ordinarily) but in, and by the hearing of he Word preached.

Isaiah 30. 21. *Thine ears shall hear a word behind thee, saying, This is the way, walk in it, when thou turnest to the right hand, or to the left.*

When God promiseth to teach and guide his people aright by his Spirit, they being in danger to be seduced, or drawn out of the right way, in the 20 *verse* he shews (or premiseth) how, or by what means the Spirit will do this---*thine eyes shall see thy Teachers*, &c.---Then follows, *Thine ears shall hear a word behinde thee*, &c. *q.d.* I will accompany the Ministery of my Word with the efficacy of my Spirit in the dispensation of thy Teachers, to instruct, and guide thee in the right way.

1 Joh. 2. 27.--*The anointing ye have received, teacheth you all things*: in *verse* 24. he declares how---*Let that* (*scil.* doctrine) *abide in you, which ye heard from the beginning*, verse 7. which was preached at first by *Christ*, and after by his Apostles, *Luk.* 1. 2. The Spirit of *Christ* teacheth us all things by the Doctrine, or Word dwelling, or abiding in us, *Act.* 2. 42. *Joh.* 15. 7.

1 Theſ. 4. 9. *Touching Brotherly love ye need not, that I write unto you, for ye are taught of God to love one another.* Compare the firſt verſe herewith—*We beſeech and exhort you, as ye have received of us, how ye ought to walk, and to pleaſe God, ſo ye would abound more and more,* to which add the tenth verſe.—God teacheth by his Miniſters.

Thus the Spirit of Chriſt teacheth ordinarily by the word, and the Miniſtery of it (for the Word and the Spirit God hath joyned together, *Iſai.* 59. 21. Let no man put them aſunder) that is, in the Church of God chiefly: though he doth teach alſo by *Chriſtians* exerciſe of their Gifts and Graces, for mutual edification in private Communion by Exhortation, and Admonition, *&c.* which is enjoyned in the Goſpel, *Col.* 3. 16. 1 *Theſ.* 5. 14. *Hebr.* 3. 13. and 10. 24. *Jude* 20. *Acts* 18. 26. 1 *Cor.* 14. 35.

Thirdly, Though the *Spirit* be the principal Teacher of us, yet he uſeth his *Gifts* (which he beſtows on us) as *inſtruments*, wherby he teacheth us, and enableth us to teach others. The Spirit of God is the Author of every good Gift in us, *Jam.* 1. 17.

1. Of all ſaving Graces, which are the fruits

fruits of the Spirit in us, *Gal.*5.22,23. As he is the Spirit of Regeneration, and Sanctification, 2 *Thes.*2.13.

2. Of all ſpiritual Gifts, qualifying for Church-offices, and *Chriſtian* Communion, 1 *Cor.*12.4, to 12. *Rom.*12.6, to 9. *Eph.*4.8.

3. Of all common Gifts, which qualifie and enable men for Callings, and Imployments.

Bezaleel was *filled with the Spirit of God*, that is, the Gifts of the Spirit, *in wiſdom, underſtanding, and knowledge; and in all maner of workmanſhip, to deviſe cunning works* (all thoſe things, that did belong to the Tabernacle) *to work* (curiouſly) *in gold, ſilver, and braſs*, Exod.31.2,3,4.

The skill of Husbandry is the Gift of God, *Iſai.*28.26. God teacheth the *Husbandman* (by his Spirit) how to plow, ſow, reap, and threſh; as he doth the Soldier how to handle his weapon, *Pſal.*18.34. and 144.1.

The skil of a *Smith* in blowing the coals, and in forming Tools, Inſtruments, Weapons, *&c.* the fruits of the Forge, in the work of his Trade, is the Gift of God alſo, *Iſai.*54.16.

Much more are *Arts*, and *Tongues*, or *Liberal Sciences*, the Gift of Gods Spirit, as

as being more excellent in themſelves, and indeed having more of God in them: and more needful and eminently uſeful for the higheſt Callings, and Imployments, eſpecially for the Miniſters of the Goſpel, as hath been demonſtrated. The Apoſtles, being filled with the Holy Ghoſt, ſpake with other Tongues (even all kinde of Languages) as the Spirit gave them utterance, *Acts* 2. 4. ἀποφθέγγεσθαι, *to ſpeak Apophthegms*, wiſe and weighty, grave and gracious Sentences. The Spirit now teacheth us Arts, and Tongues, as well as the way of preaching, not by revelation, or immediately, as formerly, but by Means, as Schools, Univerſities, and humane Teaching.

Hence I infer, that the Teaching of Gods Spirit, as the principal cauſe, doth not exclude the Gifts of the Spirit (and in particular of Arts, and Tongues) from being Inſtruments, which the Spirit uſeth to teach us, and to make us more fit to teach others; conſidering the Spirit of God is the Author of them all, and he, beſtowing them on us, may imploy them, or work by them as ſubſervient to himſelf, as he pleaſeth. As the inward teaching of the Spirit doth not exclude the outward teaching by the Miniſtery of the word (for theſe

theſe are Subordinates, not Oppoſites, Conſiſtents, yea, incluſive the one of the other, not Repugnants) *Chriſt*, that promiſed to teach his people by his Spirit, promiſed alſo to give them Paſtors, and Teachers, throughly furniſhed with all abilities, requiſite for the work of the Miniſtery, the perfecting of the Saints, and for the edifying of the body of *Chriſt*.

Eph. 4. 11, 12.

Hence it is that (as ſome have obſerved) the perfection of humane Arts, both Liberal and Mechanic, is to be found in the Church; becauſe *God* ordinarily pours his Spirit, and all the Gifts of it, both ſpecial and common upon it, moſt plentifully.

SECT. [redacted]

An Objection, drawn from the ill effects of Learning, anſwered, and it ſhewn to be good in it ſelf.

Obj. 4. WHat is humane Learning, but the *wiſdom of this world?* which carnal men, yea Heathens affect, and ſeek moſt after, which God will bring to nothing, 1 *Cor.* 1. 18, *&c.* which ſtands in oppoſition to *Chriſt*, and his Goſpel (and croſſes the wiſdom of God) and by which both *Jews* and *Gentiles* ſlighted *Chriſt*, refuſed him, and accounted the preach-

preaching of *Christ* fooliſhneſs, *verſe* 23, 24. and mocked at it, *Acts* 2. 11, 13. and the Miniſters of it, *Act.* 17. 18? Is not Learning the *wiſdom of the fleſh*, which is enmity againſt God, *Rom.* 8. 7? and upon theſe accounts a great obſtruction to mans ſalvation? Further, doth not humane Learning puff men up, and make men proud? and qualifie men (as ſubtilty did the Serpent, *Gen.* 3. 1.) to be fit inſtruments for *Satan* to work by, in oppugning Truth and Holineſs, and the Kingdom of *Chriſt*? to deviſe and defend Errors, Hereſies, Blaſphemies, Wickedneſs, and alſo malicious, miſchievous Deſigns?

Anſw. Firſt, theſe are not the genuine, or proper effects of Learning in it ſelf, but as it is in men, by reaſon of their corruptions, and of *Satans* tentations. So that all theſe are *Vitia perſonæ, non rei*, the faults of the Perſons that are learned, not of the Thing, or of Learning it ſelf.—Or theſe are the effects of Learning abuſed to the perverting of the ſimplicity of the Goſpel; to the putting falſe Gloſſes upon the Scripture; or to the maintaining of Evil in opinion, or practice; and to the ſervice of *Satan* againſt *Chriſt*.—Or theſe are the effects of Learning, prided and gloried in; or overvalued, ſet above its proper place, and

and price, and prefer'd before Gods Spirit, and the saving Graces of it, or reputed sufficient to teach *Christ*, to convert, and save souls.

Now the carnal abuse of Learning (no more then of any thing else) takes not away the lawful use thereof. Not onely Meats, Drinks, Cloaths, *&c.* but Grace it self, and Reason may be abused.

Secondly, It is demonstrable by Reason, Experience, and Scripture also, that humane Learning is good in it self, it being the knowledge of God in the Creatures; and the good Gift of God, who is the Author and Donor of it (as he is of all good) therefore it is not enmity, but complacency, or pleasing to God: and it is good in the natural tendency, and efficacy of it. Indeed it is but a subordinate good, yet subservient to an higher end, both in its Nature, and in Gods appointment and donation of it. God hath so wisely contrived, and ordered all his Gifts (both superior, and inferior) as that they should not clash together, nor one give impediment to another: but all conspire and move (as wheels in a Clock) to promote the chiefest good, that is, Gods Glory, and mans Salvation. Neither Arts, nor Tongues, nor any other Gift of God, can be any hinderance thereunto

unto, except our corruptions make them so to be.

Learning in it self, or rightly used, is a *threefold Good.*

1. A *Natural Good*, the profit and pleasure of the knowledge whereof is discovered and discerned by the light of *Nature*; and upon that account so much prized, desired, and labored for by all sorts of men, yea, even by the very Heathen. Yea, by the use of *Learning* the Heathen have attained to so much knowledge of God from the Creatures (scil. *of his eternal power and Godhead*, Rom. 1.20.) as made them unexcusable, though not sufficient to save them.

2. It is a *Moral Good*, for regulating, reforming, and restraining even carnal men, the very Heathen.

3. It is a *Civil Good*, to qualifie men for all Callings, and employments, (as hath been shewed) and for Societies.

But *Learning* sanctified and spiritualized, proves a great help and blessing every way, both to them that have it, and to others also: but of this before.

III. It's not *Humane Learning* (or *Arts*, or *Tongues*) in it self, but that wisdom of this world, by which men slight, neglect, and reject *Christ*, and the Gospel, that *Paul* condemns

condemns, and God will bring this to nothing, and make it to be fooliſhneſs, 1 *Cor.* 1.12,20. and that wiſdom of the fleſh, or fleſhly wiſdom, which is the corruption and pravity of our Nature, or proceeds from it, and makes us walk contrary to God; this *Paul* condemns, and it is *enmity againſt God*, Rom. 8.7.

SECT. V.

An Objection againſt Rhetoric from 1 Cor. 1.17. *anſwered.*

Obj. 5. DId not *Paul* diſclaim *wiſdom of words*, as *making the Croſs of Chriſt ineffectual*, 1 Cor. 1.17. and 2 *Cor.* 1.4? what is *Rhetoric*, or *Eloquence* elſe?

Anſw. Firſt, by the *wiſdom of mans words Paul* means not *Rhetoric*, or *Eloquence*, conſidered ſimply or purely in it ſelf, but the *affectation* of *Eloquence*, high-flown Phraſes, vain ſoaring expreſſions, pomp of words, painted ſpeech; as if the efficacy of preaching ſtood therein, or they could add virtue to the Goſpel to call, or ſave ſouls.

Secondly, There is a lawful uſe of *Rhetoric* in Sermons, as hath been declared, ſo it be

1. Free

1. Free from *affectation*, and *oſtentation*.

2. Humbly, ſoberly, and fitly made Uſe of, as we ſee in the Prophets and Apoſtles.

3. So it may probably have an inſinuating influence, or influential inſinuation upon the hearers.

4. So it tend and ſerve clearly, plainly, and livelily to ſet forth *Chriſt*, and his *Croſs*, and the Truths of the Goſpel in a taking way; and no way to darken, dim, or obſcure the ſame, as painted glaſs doth the light.

Aretius, ſpeaking of *Learning* and *Eloquence*, ſaith, *Contra illa non aliter diſputat Apoſtolus, &c.* The Apoſtle diſputeth no otherwiſe againſt theſe, then as they obſcure the *Croſs* of *Chriſt*:--and it muſt be granted (ſaith he) that eloquence and wiſdom are good things in themſelves, and the gifts of God: and if they be rightly uſed, they adorn piety, and may profit wonderfully. Problem. loc. 118. pag. 375.

SECT. VI.

Of Paul's *desiring to know nothing but* Christ.

Obj. 6. PAul desired *to know nothing but* Christ, *and him crucified*, 1 Cor. 2. 2. *Ergo*, not *Arts*, and *Tongues*?

Answ. 1. He knew *humane Learning* already, being educated at *Gamaliel*'s feet; and he was a *Pharisee*, and they excelled in knowledge, and were great teachers thereof in *Christ*'s time.

2. Yet he valued it not in comparison of *Christ*, and the knowledge of him, *Phil.* 3. 7, 8. he counted it but *dung*.

3. He desired to profess, or teach no other skill, but the knowledge of *Christ*. This was his main, yea his sole design; which doth not hinder, but that he might make use of *Learning*, so far as it would be subservient to the advancing of it. And indeed so we find him doing in the fifteenth *Chapter* of this Epistle, *verse* 33. where he cites a *Heathen Poet*, as was before observed. The earnest intention of some one end doth not oblige to a neglect of any means, that may conduce thereto.

A De-

A DETERMINATION OF THIS QUESTION.

Whether Grace is Essential to a Minister of the Gospel?

By the same Author.

Question.

WHether *Grace be Essential to a Minister of the Gospel?* or *Whether the want of Grace doth annul his Admission? or be a sufficient cause of Ejection?*

Answ. Though Grace be a most desirable *Qualification* of a *Gospel-Minister*, and a most excellent help, and furtherance,

eminently uſeful to the work of the Miniſtery, both for performance of the Duty, and for ſucceſs of Labors; and I wiſh, Oh that God would! that all the Miniſters of the Goſpel were Preachers from Grace, as well as from Gifts; from conſcience and experience, as well as from ſcience; from their hearts, as well as from their heads: yet it appears not to me, that Grace is *Cauſa ſine qua non*, or of ſo abſolute neceſſity to the Miniſtery, as without which a man cannot be (or ſhould not be allowed, or continued to be) a Miniſter of the Goſpel.

To make good this Aſſertion, I will give three Grounds.

I. *Miniſterial Gifts, and ſaving Graces, are things diſtinct in themſelves, and ſeparable in the ſubject.*

II. *The Miniſtery of the Goſpel is ordained by* Chriſt, *principally for the good of others.*

III. *The Teſtimonies of eminent Divines in the Caſe.*

Firſt *Ground.* Grace is not Eſſential to a Miniſter of the Goſpel, becauſe *Miniſterial Gifts, and ſaving Graces, are things diſtinct in themſelves, and ſeparable each from other in the ſubject.*

Here

Here I will first clear three things, -

scil.
1. *What these Ministerial Gifts are.*
2. *That they qualifie men for the work of the Ministery.*
3. *That God is the Author and Doner of these Gifts to that end.*

And afterwards I will shew the Distinction, and Separability of Gifts, and saving Graces.

First, *What these Ministerial Gifts are*, which dispose men for that work, and are adequate to the end of the Ministery now: these are the ordinary

1. *Gifts* of *common Illumination*, and knowledge of Religion, and the Matters thereof, which is attainable either by inward sense and experience, or by intellectual Speculation: and though both these do more exactly accomplish a man for the *Ministery*, yet the latter onely may in some cases suffice: especially considering that experience can assure us of nothing, that I am to press upon others, which Scripture also doth not suggest and confirm.

Of Common Illumination, and the effects thereof, see Pemble's works, pag. 60. and Dickson on the Hebr. 6.4,5,6. pag. 93.

2. The *Gift* of *Preaching*, *Prophecy*, or *Interpretation* of the Scripture, of opening, or unfolding, and applying the same.

3. The *Gifts* of *utterance*, and of *prayer*.

4. The *Gifts* of *Arts*, and *Tongues*, which are uſeful as handmaids to *Divinity*, and to the *Miniſtery*.

5. The *Gift* of *Argumentation*, or reaſoning, to confirm or defend the Truth, to confute errors, and convince Gainſayers, *&c.*

The ſecond is, that theſe *Miniſterial abilities do qualifie men for the work of the Miniſtery*, as they make them ſuitable and competent thereunto; and fit them to perform their office (and the ſeveral acts thereof) by Gifts: as to pray by a Gift of prayer, to preach by a Gift of preaching, and to diſpute by a Gift or faculty of Diſputation; and not to preach other mens Sermons, or ſay other mens prayers only.

Hence, a man, endowed with good parts, natural and acquired, by diligent reading, ſtudy, diſcourſe, and prayer to God for Illumination, Direction, Aſſiſtance, *&c.*

1. May attain to a large, clear, diſtinct knowledge of *Religion*, and the ſeveral Principles and Points of it.

2. May be able to teach the ſame plainly, ſoundly, and profitably to others, to inſtruct, convince, reprove, confirm and comfort others.

3. May

3. May be through God's blessing instrumental for the good of others; for edifying the body of *Christ*; for building up in knowledge, faith, holiness, and obedience; for carrying on the work of the Lord, promoting Reformation, and furthering the salvation of others; and for information of some (who have Grace really) of some things they knew not before; and for resolution of some doubts and scruples.

4. May be useful in the Church of God to defend and maintain the *Christian Religion*, and all the Points of it (especially Controversal) against the Adversaries of the Truth and Grace of God, as *Papists*, *Arminians*, *Socinians*, and others that are *Heterodox*; which some men of great Learning, parts and studies (but it's questionable by their lives and ways, whether they had true saving Grace) have done more soundly and strenuously, even to the convincing of Gainsayers, and to the silencing or stopping the mouths of Adversaries; then many who have true Grace, but want such Gifts, are able to do--*Probatum est.*

For there are many real *Christians*, who have good experience of the practical part of *Religion*, yet want abilities for the Controversal part, or defence of the

Truth against the oppugners of it.

Hence also I infer, that *datur Medium*, or there is a Mean between a *Ministers* Preaching from Experience of the *New Birth*, or work of *Grace*, *&c.* in his own soul, which is indeed the most comfortable and effectual; and a *Ministers* taking a Sermon out of a book (which he never made) and getting it by heart, and saying, or preaching it.

The mean between them is a *Ministers* making of a Sermon by a *Gift* God hath given him, and by study; and preaching it afterwards, though he hath not the Experience of it in himself.

As there is a Mean between praying by the Spirit (or the Spirit of Prayer) and reading of a prayer out of a book, or using a bare form of prayer; and that Mean is praying by a Gift, or a Gift of prayer.

As there is a difference between a Scholars pronouncing an Oration, which he hath onely gotten by heart, and his uttering one he made himself, according to the Rules, and Art of Oratory.

The third thing is, That *God is the Author and Donor of all Ministerial Gifts to that end*, that they may qualifie Men for the Work of the *Ministery*, whether they be *extraordinary Gifts*, as in former times

times; or *ordinary*, as in our days; which *God* beſtows on ſome men, not on others, as appears by ſome *Scriptures*, which I ſhall endeavor to explane: As,

Epheſ. 4. 8. *When* Chriſt *aſcended on high, he gave Gifts unto Men*; that is, *Church-Gifts*, or *Miniſterial Abilities*, ſuitable and needful for the Work of the *Miniſtery*, both in the Primitive Times, and to the End of the World: and upon the variety and diverſity of theſe Gifts *Chriſt* founded the ſeveral Offices and Officers in his Church; *He gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts*] theſe were extraordinary Officers, to be and continue in the Church but for a time; —*God hath ſet forth us* (ſaith *Paul* 1 Cor. 4. 9.) ἀποστόλους ἐσχάτους, *the laſt Apoſtles*: which implies there ſhould be no *Apoſtles* after them, none ſhould ſucceed them in *Apoſtleſhip*, but onely in the *Miniſtery* of the *Goſpel*: — *and ſome Paſtors, and Teachers*, which are to continue as ſtanding Officers in the Church, —*till we all come in the Unity of the Faith*, &c. —*unto a perfect man*— that is, till we all come in Heaven. Epheſ. 4. 8, 9. Verſe 11. Verſe 13.

Quoties a Deo vocati ſunt homines, dona neceſſario conjuncta ſunt officiis, ſaith *Calvin* on *Epheſ.* 4. 11.

Herein —*commemorat diſcrimina donorum*

rum in Ecclesiæ Doctoribus, saith *Piscator*. *Diversitatem donorum Ministerii Ecclesiastici*, saith *Rollock*.

Dr. *Hammond* in *Ephes.* 4. 7. calls these Gifts *capacities* and *qualifications* for the serving of *Christ* in the *Church*; which are given by *Christ* severally, and in divers degrees, not in the same maner and measure to all.

Annot. in Eph. 4. 10. To this end *Christ* ascended, that he might fill all things, that is, repleniſh the *Church* with his *Gifts*.

1 Cor. 12. 4, to 30. The next Scripture is 1 *Cor.* 12. 4, to 12. *Now there are diversities of Gifts, but the same Spirit*, &c. The *diversity* of *Gifts* the Apostle speaks of in this place seems to be, not *saving Graces* bestowed on *God's Elect* for the Salvation of their own Souls, but *Ministerial Gifts* conferred by God on Men for the *discharge* of *Church-Offices*, or *Administrations*; for the *propagation* and *confirmation* of the *Gospel* unto others, for the *edification* of the *Church*. These *Gifts* were of two sorts:

1. Some were *extraordinary*, suited to

Verse 9. those Times, as *Faith*, not *that* we call *saving Faith* (which is proper to *God's Elect*) but the *Faith* of *Miracles*, —and

Verse 10. *the Gifts of Healing*, —*the working of Miracles*, —*Prophecy*, that is, the foretelling of

of things to come from extraordinary Revelation, —*discerning of spirits*, —*Gifts of Tongues*. These *Paul* calls διαιρεσεις ενεργημάτων, *diversities of Operations*, or *distinctions of Actions*, as *Beza* renders it, the doing of which exceeds all natural power; yet it is the same *God that worketh all in all*. Verse 6.

2. Some were *ordinary*, to continue in the *Church*, as *the word of wisdom* to the *Pastor*, to enable him to apply the Word to the people; and *the word of knowledge* to the *Teacher*, to handle Doctrinal Truths. There are *diversities* of *Administrations*, or *Ministeries*, which *Beza* expounds, —*Sic signate vocat Apostolus functiones Ecclesiasticas toti cœtui Ecclesiæ formando & nutriendo destinatas*. Verse 8. Verse 5.

The Gifts are divers, as the Offices and Functions in the Church are divers; yet they all flow from one and the same Fountain, that is, the *Spirit of God* (who divideth, and dispenseth all these, to every man severally (for kinde and measure) more or less as he will; the Will of the *Spirit of God* being the Rule of this Distribution:) and they are all referred to the same end πρὸς τὸ συμφέρον, *for the profit of all*, *scil.* the *edification* of the *Church*. Verse 7, 11.

Having declared and cleared these three things,

things, I must proceed to shew, and prove, That *Ministerial Gifts and saving Graces are distinct in themselves, and separable in the Subject*; which I shall endeavor to do by *three Arguments*.

Argum. I. God gives *Ministerial Gifts* to many men (as those five fore-named, *scil.* of *common Illumination*, of *Preaching*, of *Prayer*, *Utterance*, of *Arts* and *Tongues*, of *Argumentation*) to whom he gives not *saving Grace*. Even common Experience is a plain Evidence, and full Proof hereof. *Ergo*, *Grace* is not *essential* to make a *Minister* of the *Gospel*.

As, on the contrary, God gives *Grace* to many, to whom he gives not *Ministerial Gifts*. —*Ergo*, These are not necessary to make a *Christian*.

But God gives both *Ministerial Gifts* and *saving Graces* to some of his servants, who are thereby most accomplished, and
2 Tim. 3. 16, 17. *throughly furnished unto all good Works*, that is, to all the Services of their *Ministerial Function*; and made most *able Ministers*
2 Cor. 3. 6. *of the New Testament, not of the Letter, but of the Spirit*. This is appropriated, or peculiar but to some *Ministers* of the *Gospel*, not extended or common to them all.

In former Times God gave Gifts extra-

ordinary

ordinary for kinde to many, to whom he gave no saving, sanctifying Grace; to bad, as well as good. A man might have them, yet miscarry, and perish; might want them, yet be saved.

Paul's words in 1 *Cor.* 13. 1, 2, 3. hold forth the *distinction* or *separability* of *extraordinary Gifts*, and *saving Graces*, each from other.

A man may have the *Gift* of *Prophecy* (to prophesie truly; and not be truly godly) and of *Tongues*, &c. A man may understand *all mysteries*, and *all knowledge*, and have *all faith*, that is, all the degrees of a *Miracle-working faith*, and yet want *love*, that is *saving Grace*, and so perish.

Baalam prophesied particularly of *Christ* to come; and spoke of many things concerning *Israel*, foretelling their excellency, *Numb.* 23. 9. their multiplication, *ver.* 10. and happy death. — and he is called a *Prophet*, 2 *Pet.* 2. 16. because sometimes he had Revelations from the true God, *Num.* 23, and 24. and uttered Divine Oracles as from the mouth of God. And he desired to *die the death of the righteous*, yet he would not live their life: he was a *wicked man*, a *Southsayer*, and a *Sorcerer*; he *loved the wages of unrighteousness*, 2 *Pet.* 2. 15. and he was rebuked by the dumb Ass for his

Piscator.

his iniquity and madness.

Caiphas prophesied *Joh.* 11. 51, 52. of *Christ*, that *he should die*, &c. though he spake it out of his own malicious sense; thinking it better, that *Christ* should rather perish, then their Nation.

Many will plead their extraordinary Gifts, and Works, as *Prophecy, Ejection of Devils*, &c. as done in *Christ*'s Name; yet *Christ* will not own them. Mat. 7. 22, 23.

Now if God give *Gifts* both *ordinary* and *extraordinary* to some, to whom he gives not *saving Grace*, then *Ministerial Gifts* are distinct in themselves, and separable in the subject.

Argument II. (which may give both light and strength to the former) is the *examples* of some such, who have been allowed Ministers and Preachers of God's word, who had Gifts, but no Grace. I will give four instances thereof.

First *Judas*. He had not Grace. *Christ* knew it, (though it was not discovered to others then what he was) yet he chose him to be an Apostle, and gave him a joynt Commission, equal with the rest of the Apostles to go and preach the Gospel, and power to work Miracles, & cast out Devils. See *Mat.* 10. 1, to 9. yea, through the whole Chapter, compare it with *Mat.* 11. 1. *Mar.* 3. 14,

Judas had the Faith of Miracles, and by it wrought Miracles, saith Calvin in 2 Cor. 12. 9.

3. 14, 15, to the 20. and 6. 7. *Luke* 9. 1, 2. They all (that is, the whole twelve Apostles) were sent out; they all did Miracles; they all cast out Devils; they all returned to *Christ*, and gave him an account of their success, *Luke* 9. 6, 10. compar'd with *Mar.* 6. 30. God wrought by *Judas* as well as by the rest. *Peter* saith, that *Judas had part of the Apostolical Ministery*, Acts 1. 17. as truly as any of the rest. A true Apostle, though he proved truly a Reprobate, and Apostate, *ver.* 25.

No difference was discerned between *Judas*, and the rest of the Apostles, in parts, or powers, or pains, or in the success of the *Ministery*: the Scripture makes no distinction between him and them therein; but *Judas*, for any thing the Apostles could perceive, was equal to them in all these.

Therefore when *Christ* said, that one of them should betray him, they enquired among themselves who it should be. *Peter* beckoned to *John* to ask *Christ* who it was of whom he spake, *Luke* 22. 21, to 24. *John* 13. 21, to 27.

Christ revealed his minde (touching his Passion) to *Judas* as well as to the rest, *Mat.* 20. 17, to 20. and eat the Passover (at least) with him, *Mat.* 26. 20. *Luke* 22. 14,

22. 14, 15. some think, that *Judas* eat the Lord's Supper also.

Also *Christ* required perseverance of *Judas*, when he said to the twelve, *Will ye also go away? John* 6. 67. to wit, in his *Ministery* and Discipleship, or in following of *Christ*, and in walking with *Christ*, from whom many of his Disciples went back, and fell off, *ver.* 66. yet *Judas* (as one saith) truly practised secret thievery, and injustice, even while he exercised his publick *Ministery*, *John* 12. 6. and *Christ* knew he was a Devil; and so he would prove himself at length, to be a man possessed and acted by the evil Spirit, *John* 6. 70, 71. *Have I not chosen you twelve* (saith *Christ*) *and one of you is a Devil*, and a *son of perdition*, *John* 17. 12. and he was a Traitor, and he did more against *Christ* then all the *Jews* did.

The second *Example*. Those *Paul* speaks of in *Phil.* 1. 15. *Who did preach* Christ *of envy, and strife,—of contention*, ver. 16. *not of good will, nor sincerely, supposing to add affliction to* Paul's *bonds*, (he being then in prison at *Rome* for the Gospel) what then saith *Paul*, *ver.* 18. *so* Christ *be preached*, that is, in true doctrine, though by some that did it not of good will, or love, or in truth, (that is, in sincerity

rity and integrity of minde) but *in pretence* only, or out of envy to outstrip *Paul*, or cruelty to make his chain more heavy, or to procure his death, &c. yet *therein I do rejoyce, yea, and will rejoyce*; because by the preaching of these, who were insincere, (saith *Piscator* on this place) as well as of those that were sincere, *& gloria Christi innotescit, & salus electorum promovetur*, The glory of *Christ* was made known, and the salvation of the elect promoted thereby.

These had Gifts, else they could not have preached *Christ*: but had such any Grace in their hearts? No, their end in it argued a high degree of malice, wickedness, and immanity in them. Now, would *Paul* have rejoyced, that *Christ* was preached, though by such persons, if he had thought that their preaching could do no good? or that it was not lawful for such to preach?

The third *Example*. The *Scribes* and *Pharisees* they *sit in* Moses *Chair* (saith *Christ*) *all therefore, whatsoever they bid you do, observe, and do*. *Christ* allowed the people to hear them, therefore he allowed them to teach. See Beza's Annotat. on Mat. 23. 2, 3.

They sat in *Moses* Chair as Teachers, and Expounders of the *Law* by Office; they did succeed *Moses* in the ordinary Office

of teaching the Word of God: therefore *Christ* would have them to be heard, though their *persons* were wicked, lest their *Ministery* (which was the Ordinance of God) should be contemned, and theirs also, whom he should after send. Though their Actions were not imitable, because *they said*, and *did not*, yet while they sat in *Moses* Chair, that is, as long as they preached the Doctrine of *Moses*, they were to be heard, and therefore they were allowed to teach: they were the *Priests* *Mal.* 27. by Office, though they were not good and gracious men.

The *Scribes* and *Pharisees* had Gifts, but no Grace, *Matth.* 5. 20. and *chap.* 23. 13, &c. *Christ* denounced many Woes against them for their hypocrisie and iniquity; their *Ministery* was but *Legal*, not *Evangelical*, yet *Christ* enjoined his *Disciples* (who were *Gospel-believers*) to attend to, and observe their *Ministery*.

Is it not lawful now for those *Ministers* to preach, and for the People to hear them, who, as to their Lives, are not worse then the *Pharisees*, and who, as for their Doctrine, are better, *scil.* who preach *Christ* and the *Gospel* truly, which the *Scribes* and *Pharisees* did not at all?

The fourth *Example*. *Demas*, whom *Paul*

Paul calls and acknowledgeth to be his *fellow-Laborer*, Philem. 24. to wit, in the Work of the *Ministery*, or *Co-adjutor* (as well as *Marcus*, *Aristarchus*, *Lucas*) who was well esteemed of by the Apostles, yet afterwards fell away, 2 *Tim.* 4. 10. and continued in his Apostasie, as *Calvin* on *Philem.* 24. thinks: and *Davenant* on *Col.* 4. 14. who shews the cause of it out of *Dorotheus* in *Synopsi*. *Rolloc* upon that place conceives it probable, that *Demas* at that time was a *Minister* of the *Gospel*, but afterwards deserted that Calling to seek wealth, or betake himself to his worldly affairs. Col. 4. 14.

Dr. *Hammond* on 2 *Tim.* 4. 10. saith, —*Demas*, that did assist *Paul* in preaching the *Gospel*, hath now left him, *&c.* and is gone to *Thessalonica*, whether to his Home there, or to trade, and get Wealth in that place.

To the same purpose *Espencaus* in 2 *Tim.* 4. 10. *Otium hic Apostata, quietem, securitatem, vitam periculorum expertem maluit; & domi in tuto esse, & deliciis frui, quam cum Magistro periclitari.* —& abiit Thessalonicam] *ubi vivere posset, relicta* Roma, *ubi* Paulo *commori timeret, aut pro ejus societate incarcerari, & ad martyrium abduci; ita fugit periculum, ut existimavit:*

ſtimavit: atque hic erat unus ex ejus Adjutoribus, & iis qui valde laudabantur.

" *Byfield* on *Col.* 4.14. and *Elton* on that place conceive, that *Demas* forſook *Paul*, and fell away after he had been his Companion and Fellow-laborer. —See *Hyper.* " on 2 *Tim.* 4. 10."

" Indeed *Beza* on 2 *Tim.* 4.10. is of Opinion, that *Demas* repenting afterwards returned to *Paul*; ſeeing there was mention made of him in the Epiſtle to *Philemon*, verſ. 24. as one of his συνεργοὶ, which (*Beza* thinks) was probable to be written after his Epiſtle to *Timothy*.

But *Ludovicus Capellus* in his *Hiſtoria Evangelica* ſaith, that the ſecond Epiſtle to *Timothy* (which ſpeaks of *Demas*'s *Apoſtaſie*) was written *anno Chriſti* 64. *Neronis* 11. and that this Epiſtle was the laſt of all *Paul*'s Epiſtles, written by him in his *latter bonds*, a little before his *Martyrdom*, which he ſeems to intimate in 2 *Tim.* " 4. 6, 7, 8."

He affirms alſo, that his Epiſtle to *Philemon* was written *anno Chriſti* 56. *Neronis* 3.

Mr. *Perkins* in his *Digeſt* placeth the ſecond Epiſtle to *Timothy* as the laſt of *Paul*'s Epiſtles, which he writ before his *Martyrdom*, or *Beheading*; after that Epiſtle

pistle, he writ to *Philemon*.

Mr. *Roberts*, in his *Key of the Bible*, the second part, in his *Chronological Table* before the Epistle to the *Romans*, gives Reasons why the Epistle to *Philemon* was written before the second Epistle to *Timothy*, before *Demas* his Desertion, or *Demas* had returned again unto *Paul*. In *pag.* 763. he saith, that *Paul* wrote his second Epistle to *Timothy* last of all those Epistles he wrote, a little before his *Martydom*, as all circumstances evince, and the Epistle it self intimateth, 2 *Tim.* 4. 6. See also *pag.* 898. of the *Time*. So *Hyperius* in *Philem.* 24. Demas *adhuc erat constans, quum hac (scil. epistola scriberetur) sed quando illa secunda ad* Timotheum *conderetur*, Paulum *& Religionem universam deseruit cum in ea legatur*, 2 Tim. 4. 10.

By this it is probable, that *Demas* never recovered his fall, nor returned to *Paul* after it.

Argum. III. Ministerial Gifts, and saving Graces, are distinct and separable, and go not alway together: otherwise no man could be a gracious man, but he that hath Ministerial gifts; and no man could have Ministerial gifts, but he that hath Grace: both which are apparently false in common experience.

Hence great Parts, and eminent Abilities in matters of Religion, are no sure signs of Grace, they may make a man διδασκαλικὸς, not ἄγιος, able to teach others, not holy himself.

Though these Gifts alone, be they never so excellent and useful in themselves, and to others, yet without Grace. they cannot save those that have them, nor enable them to act out of pure love to *Christ*, and souls, or out of sincere desire to Gods Glory: but they are like the Carpenters, that built an Ark to save *Noah*, and his Family, and perished themselves in the water: or like the *Tyrians*, that did help to build the Temple, but did not worship God in it, nor partake of the priviledges of it. *Sim.*

Ground 2. Grace is not essential to a Minister of the Gospel, because the *Ministery* of the Gospel *is ordained by Christ*, not for the Ministers own good so much (though that also be included) as *for the good of others*, *principally*. Therefore God may bless it, and make it instrumental for the benefit of others, πρὸς τὴν ὠφέλειαν for a public good (and work that end by it) though the Instrument, or Person God useth, be not sanctified here, nor shall be saved hereafter. A Minister may *preach to others, and himself be a cast-away*, 1 Cor. 9. 27. and 14. 13.

1 Cor.

1 *Cor.* 9. 27. he may by his Gifts profit others, and yet not procure salvation to his own soul.

God imployed *Cyrus* (though he had not known God) to restore his people out of captivity, and reedifie the Temple, *Isaiah* 45. 1, to 5. That saying of *Austin* is alledged by some Divines to this purpose: The seed, that is sown by a foul hand, may bring forth fruits, as well as that, which is sown by a clean and sound hand.

If a mans Ministery may (by *Christs* appointment) do good to others, though he be not sanctified, and saved himself, then Grace is not essential to a Minister of the Gospel.

Ground 3. The *testimonies* of some, who were Eminent, Godly, Learned, Judicious, Sound, Orthodox *Divines* (in their Generation) in the Case. In the close of this Ground I shall declare, how far I consent with them, and wherein I dissent from them.

Master *Perkins* in his *Art of Propheſying, chap.* 10. saith, *Grace* (or holiness of heart) *makes not a Minister, yet it is very necessary.*--In his Exposition upon *Christs* Sermon in the Mount, *Mat.* 7. 6. he saith, *We may lawfully use the Ministery of those men, whose lives and conversations be evil and*

offensive, if their Doctrine be sound and good, &c. The vertue and efficacy of the Word and Sacraments, administred by men, is not from the Minister, but from God. A Letter is not the worse, because brought by an unhonest and unlawful Carrier.

Master *Paul Bain* in his Comment on *Eph.* 4. 11. saith, *There are three sorts of Ministers, 1. some are ignorant and scandalous: 2. some of knowledge, and free from crime, but unsanctified: 3. some are truely sanctified. The first* Christ *permitteth, or inflicteth as judgements,* Mat. 28.19. *for to him is all Power and Judgement committed in heaven and earth. The second sort* Christ *giveth, and that for the good of the Church: for if men be qualified for Life and Doctrine, and have a calling, (are inwardly excited, and outwardly called, that is approved of the Church, desired, or after accepted by the people) they are to be held as Ministers, given for the good of the Church, though their Persons are not approved, and* Christ *shall say, Depart from me ye workers of iniquity.* Mat. 7.23. *The third sort are those, that are qualified, called, and sanctified inwardly. Now these are given of* Christ, *as men according to his own heart, that is, delegated by him.*

He saith on *Eph.* 3. 7. that *The Ministerial*

rial Gift, which the God of Grace giveth, maketh a Minister. This doth form him ad intus, as skill in this, or that Manuary Science, doth make an Artificer.

Master *Hildersam* in *Psal.* 51. 7. saith, *A man may be a Preacher of Gods sending, though he be an Hypocrite, and have no truth of Grace in his heart, as those in* Phil. 1. 18. *and as* Judas *was; he was sent of God to preach,* Mat. 10. 4, 7. *yea, and God wrought with him too,* Luk. 9. 6. *and yet he was but an Hypocrite in heart, he never had truth of Grace in him, when he was at the best.*

In *pag.* 802.--he saith, Paul *was so zealous for much preaching, and rejoyced so much in the glory he knew redounded to God by it, that speaking of some in* Rome, *who preached the truth, and sound doctrine, without all truth and soundness of heart,* Phil. 1. 18. *he saith notwithstanding, Every way, whether in pretence, or in truth* Christ *is preached, I therein do, and will rejoyce: surely they were very bad men, of whom he saith,* verse. 15, 16. *that they preached* Christ *of envy, to increase his grief, and trouble, when he was in bonds for the Gospel. How could* Paul *rejoyce in such mens preaching will you say? Certainly he knew, though they were so bad in themselves, yet*

their

their doctrine, which was both for matter and manner sound, might, through Gods blessing upon his own Ordinance, become effectual to the conversion and comfort of Gods Elect: for be you sure of this, that if Paul *had been of that minde, that he, that is a wicked man himself, cannot by his Ministery be the instrument of the conversion of another, he would never have said of such men as these, I do rejoyce that* Christ *is preached by them, yea, and I will rejoyce in it.*

Doctor *Airay* upon *Phil.* 1.18. *pag.* 174. saith, *That a Minister and Preacher of the word is gladly and joyfully to be heard, that preacheth* Christ, *and the Doctrine of the Gospel soundly, and truly, with what minde soever he preacheth the same. To which purpose also is that of* Christ, *Mat.* 23.3. *where he willeth to hearken to the* Scribes *and* Pharisees, *sitting in* Moses *seat, whereby he meaneth, that the Doctrine which the* Scribes *and* Pharisees *delivered faithfully out of* Moses, *was gladly to be received, howsoever in their actions, and lives they were justly to be noted. The Reason is, because the word is the Lords, which they bring, with what minde soever they bring it, or how vitious and bad soever they be, that bring it.*

Master

Maſter *Pemble* in the *Nature and Properties of Grace, and Faith*, *pag.* 125. ſaith, *The common Grace of the Spirit (whereby men are enlightened in the knowledge of heavenly things) is the cauſe of an Hiſtorical Faith, or general aſſent to the truth of the Scriptures; which Grace God beſtows upon the unregenerate, and unſanctified, more for others then their own good: ſome light ſhines upon them, whereby they may know and aſſent unto divine Truths, for a common good of the Church; yet others may be inſtructed by their teaching: for* Chriſt *in the building of his Church doth alſo uſe the help and miniſtery of ſuch men, according as* Solomon *did in the building of the material Temple, who imployed not the natural* Iſraelites, *but the Reliques of the* Canaanites, *and ſtrangers, that lived in the Land, to be bearers of burdens, and hewers of ſtone, and overſeers of the work,* 2 Chron. 2. 17. *and theſe men, though unſanctified, and ſuch as do not themſelves heartily eſteem, and affect that which they know, yet in the general they believe it, and willingly teach it, to the benefit of the Church.*

Maſter *Samuel Hieron* in his Treatiſe called *The Preachers Plea*, ſaith, That *Miniſters bad life is no ſufficient Argument againſt*

against Preaching, or hearing them. — *Put case it were so (which, thanks be to God, it is not) that all Preachers did confute their own Sermons with their evil lives; and had* Esaus *hands with* Jacobs *voice, and were like a file, which smoothes other things, it self remaining rough; yet this could make nothing against Preaching: for is Physic nought, because many Physicians perhaps live contrary to their own Rules of Physic? or is Law damnable, because some Professors thereof do live lawless? giving Rules of equity to others, themselves keeping none but ill Rules? No man will be so without sense to affirm it. Why then? shall the course of Preaching be condemned for the supposed misdemeanors of them that Preach? God forbid, who but a Fool, or a froward heart will tread the Holy Doctrine of God under his feet, because he is a man not of a good carriage, that delivereth the same.*

Gen.

Master *William Fenner* in his Sermons on *Revel.* 3. 1. called *Christs Alarum to drowsie Saints*, saith, *I dare not say absolutely, that a carnal Minister shall never have good success in his Ministery, as if a Minister should conclude he was a good man, because God hath blessed his labors. No, that is not a good Argument: for*

1. *It is the Word that converts, not the Person*

Person of the speaker, I dare not tie God to the goodness of any mans Person; God, as he is a Creator, is a wise God, and can write well with a bad pen, and cut well with a blunt naughty knife. Sim.

2 Such may be sent of God, and gifted for the Ministry, and therefore, for all that I know, they may be an organ of Conversion sometime.

3. Paul rejoyced, that Christ was preached by the false Apostles, though it were but of envy, Phil. 1. 15, 16, 17. Object. How could he rejoyce in that, that was a wicked maner of Preaching? Answ. Surely he could not rejoyce in it, but that he thought it might do some good. Ob. Sol.

4. If a carnal Minister cannot be the means of Conversion, some man cannot be assured of his salvation.

5. They may say at the last day, Lord, Lord, &c.

6. Why else doth Christ bid his people hear the Scribes, and Pharisees, but that he implies they may be a means of good unto them.

7. Judas was sent out to preach, Matth. 10. 4. Christ said to him, as well as to the rest.--When ye go Preach, saying, The Kingdom of Heaven is at hand, verse 7.

8. Experience hath found this to be true, some Godly Souls have confessed this very thing,

thing, that such as now they see to be palpably carnal, &c. *have been the means of their conversion. God may make the crowing of a Cock to be a means of awakening* Peter's *conscience; the temptations of the Devil to be the means of* Luther's *quickning.*

Mr. *Anthony Burgess* in his Treatise *Of Faith and Assurance,* pag. 503,504. saith, *A corrupt or ungodly Minister may be used by God for conversion, because the Ministery is* Gratia gratis data, *not* Gratia gratum faciens, *it is appointed for the public good of others, not for the Ministers good so much.*--And pag. 114. *I make no question, but a man of abilities may do good by his gifts, although he himself be naught, otherwise* Paul *would not have rejoyced, that some preached* Christ *out of envy, nor would* Christ *have remitted his Disciples to the* Scribes *and* Pharisees *Ministery as he did, when he bad them hear them as long as they sate in* Moses *chair, deliver true doctrine from the Scriptures.* In pag. 503. he saith, *This was a question discussed of old between the* Orthodox *and the* Donatists, *who held, that if any Minister fell into gross sins, neither the Preaching of the word, nor the administration of the Sacraments could do any good to others. See* Danæum de

de Hæreſibus, *cap.* 69. The *Anabaptiſts* now teach the ſame.

Mr. *Thomas Manton* in his Expoſition on *Jude* verſe 20. ſaith--*Sometimes this Gift* (I conceive he means of Prayer) *is given to carnal men becauſe of their Service in the Church. Gifts are for the body. They may have great abilities to pray and preach, and may be carryed on with full gales of outward aſſiſtance.*

Hieronymus Zanchius, in *Phil.* 1. *ver.* 12. *ad* 27. *pag.* 45. where this queſtion is handled, whether the Miniſtery of ſuch men as are not ſanctified may be effectual, and is to be allowed,-in *ver.* 18. *pag.* 38. hath theſe words, *Diverſitas affectuum & finium, quibus adducebantur Miniſtri ad prædicandum* Chriſtum (ſcilicet, *quod alii modo ſimulato, ex invidia, & contentione, alii animo vero & ſincero*) *nihil impedivit profectum Evangelii, cum ab omnibus idem* Chriſtus *prædicaretur, ac proinde & ipſe &* Philippenſes, *aliaque Eccleſia habuerint cauſam, cur debuerint debeantque de hac re magis gaudere, quam de ſuis vinculis dolere.* And further, *De hoc dogmate, propter vitia Miniſtrorum, illorum legitimum Miniſterium non deſinere eſſe ſanctum, & efficax in credentibus, eoque non eſſe deſerendum,*

and

aut contemnendum, convenit inter omnes Ecclesias, quæ verbum Dei sequuntur, adeoque etiam inter nos & Pontificios consonat Apostolus dicendo, "*Gaudeo & gaudebo.*

Sed, si vitia sint & manifesta & enormia, ferendi non sunt, præsertim si admoniti non corrigantur.

David Paræus in *Rev.* 3. 1. speaks thus, *Efficacia Ministerii non fluit, vel pendet a bonitate Ministri, Deum enim quandoque per mortuos Episcopos Ecclesiam vivificare & regere, exemplum præsens contra* Donatistas *testatur, & Pontificios Sophistas, qui, &c.*

Theodorus Beza, *De veris & visibilibus Ecclesiæ Catholicæ notis*, saith, *Nos non sentimus Ministrorum vitiis aboleri posse Ministerii vel dignitatem, vel etiam efficacitatem.*

I freely concur with these faithful servants of *Christ* in their Testimonies premised, thus far: *viz.*

1. That Grace is not absolutely necessary to a Minister of the Gospel.

2. That a man may have good Ministerial Gifts, though not saving Grace.

3. That such a man may by his Gifts be instrumental for the good of others. But, as for the wicked, profane, and scandalous

lous Ministers, (as well as Ignorant, and Insufficient) I judge them not fit (especially after admonition, without emendation) to be tolerated in the Church, either to preach, or administer the Sacraments, but worthy to be *ejected*, to the end that better men may be brought into their places; how unfit and unworthy then are such to be *made* Ministers? I wish with *Calvin*, *Utinam tali hominum colluvie exonerari, purgarique Ecclesia posset*, (speaking of openly scandalous and vitious Ministers) that the Church was purged, or disburdened of them!

De scandalis, pag. 131.

Objections against the former Assertion.

Object. 1. It is required of a Gospel-Minister, that he be *holy*, Tit. 1, 8. *Ergo*, Grace is essential to a Minister of the Gospel.

Ob. 1.

Answ. There is a *threefold holiness* mentioned in Scripture, from each of which persons are denominated holy,

Sol.

scil. by { *Profession.* *Separation.* *Inhesion.*

1. The first kind or mode of holiness is visible *profession* of Holiness, reformation of life, unblamableness of conversation; to be free from all open and scandalous sins,

Such as have this work upon them may be called *Saints by calling*: becauſe they anſwer God's call in ſome degree, *ſcil.* by conviction of their judgement, and outward profeſſion, and reformation; though not totally and effectually by through-converſion to God, and ſanctification in *Chriſt*: for ſuch may fall away, and diſcover themſelves but Hypocrites at laſt, becauſe the root of the matter is not found in them.

Men may hold forth ſuch a ſhew, ſemblance, or appearance of holineſs in their lives, under which there may be true Grace, (though there be not in ſome) and for which they are counted holy by others, in the judgement of charity, they not knowing their hearts, nor being able to diſcern any thing to the contrary in their lives. Men have now no infallibility in their diſcerning; even *Paul* was miſtaken in *Demas*, and in divers others; *Philip* in *Simon* the Sorcerer; the *Church* at *Jeruſalem* in *Ananias* and *Sapphira*.

Such an holineſs (though more is moſt to be deſired) may qualifie perſons to be Members of viſible *Churches*: and this holineſs (at the leaſt) ought to be in all that are called, or allowed to be Miniſters of the Goſpel. 1 *Tim.* 3. 1, 2 to 8. *A Biſhop muſt be*

be blameleſs, ſober, of good behavior, given to hoſpitality, not given to wine, no ſtriker, nor greedy of filthy lucre, not a brawler, nor covetous, &c.

2. The ſecond ſort of holineſs is by *conſecration* to an holy uſe. In Scripture-phraſe many perſons and things are ſaid to be holy, to wit, by Dedication, and Deſignation, as being ſet apart from common uſe to holy ſervice, which were not inherently holy in themſelves, ſome of them being ſubjects not capable thereof: the word of God abounds with inſtances of this kinde.

A *Miniſter* of the Goſpel may be ſaid to be holy, in being ſet apart to the work of the *Miniſtery*, (which is an holy *work*, or *calling*, 1 *Tim.* 3. 1.) two ways.

1. By his own inclination of heart, bent of ſpirit, a προθυμία or *readineſs of minde* thereunto, to ſerve God in the *Miniſtery*, above any other calling; being furniſhed with gifts ſuitable thereunto, as he muſt be διδακτικὸς *apt to teach*, 1 Tim. 3. 2.

2. By an outward call to it, in way of *Election*, and *Ordination*, according to the Goſpel, whereby he is ſeparated to the work.

3. The third and beſt ſort of Holineſs is *Inheſion* of Grace in the ſoul, or the Reno-

vation of the inward man into God's image.

This is *the sanctification of the Spirit,* (1 Pet. 1. 2.) *or in Christ,* 1 Cor. 1. 2. a true *Regeneration,* this must be found in all that would be, or shall be saved.

This inherent holiness is required to be in a *Minister* of the Gospel,

in respect { 1. Of *himself.* 2. Of his *office.*

1. *In respect of himself,* it is his duty to be holy, and necessary both *necessitate Præcepti & Medii,* both by God's commandment, and as a necessary means of his own salvation: *for without holiness no man can see God,* or save his own soul, though he may by his *Gifts* promote the good of others. Heb. 12. 14.

2. *In respect of his office,* or *Ministery;* to be inherently holy will conduce very much to the Ability and Efficacy of his *Ministery,* to make him a more able, fruitful *Minister* of the Gospel, and will qualifie him better to be set apart to that work. God doth call for inward sanctity in *Ministers* above others, because of their near approach to God, and that influence, which their lives (if holy) will have upon others; but open sinfulness is a discredit to the Gospel, and dishonor to his Calling, an

an obſtruction to the ſucceſs of his labors: it carries a great aggravation, and foul ſtain with it, and may do much hurt to others, by way of example. But I conceive, that, though inherent Holineſs be moſt neceſſary for a *Miniſter* of God, in reſpect of himſelf, in order to his own ſalvation, yet that it is required of him in reſpect of his *office*, to qualifie him to be a *Biſhop* (or Goſpel-*Miniſter*) upon the ground of Expediency, Conveniency, or Commodity, *ad bene eſſe*, or as ſome other particulars are in *Paul*'s Catalogue of qualifications in *Titus* 1. 7, 8. *propter melius*, for the better, not of abſolute neceſſity, as *cauſa ſine qua non*, or *ad eſſe*; as if a man could not be a *Miniſter* except he had the real work of Grace or holineſs in his heart. He is moſt fit and able every way for the work of the *Miniſtery*, who hath Grace as well as Gifts, and is inherently holy; but the bare or ſimple want of holineſs doth not uncapacitate a man for the *Miniſtery*, nor annul the ſame, if other things concur in him, as Gifts, and a Call, inward and outward, and unblamableneſs of life. *Chriſt* knew *Judas* to be a cloſe Hypocrite, yet he choſe him to be one of the twelve, and he was uſeful in the *Church* for a time.

Dr. *Taylor* in his Comment upon *Titus* 1. 8. *A Biſhop muſt be holy*, ſaith, *Neceſſary it is for a Miniſter to be clothed with the robes of holineſs, both inward and outward: yet this muſt not ſo be taken, as that holineſs is ſo Eſſential to a Miniſter, as that he cannot be a Miniſter that wanteth it, for* Judas *may be Diſciple and a Devil too; but that it is a dangerous eſtate to himſelf, and hurtful to others, for him to be deſtitute of Holineſs.*

Obj. 2. Unto the wicked God ſaith, *What haſt thou to do to declare my Statutes, or take my Covenant in thy mouth,* &c. *ſeeing thou hateſt inſtruction?* &c. *Pſal.* 50. 16, 17.

Ergo, None ſhould be *Preachers* of *God's Word* and *Teſtament*, but ſuch as have *Grace*.

Anſw. To this I anſwer three things:

Firſt, That *Unto the wicked God ſaith*] *Appellationem impii* (ſaith *Muſculus*) *Scriptura dat non cuivis peccatori, ſed plane malitioſis, qui ex deſtinata malitia, non ex errore, peccent.* "The Scripture gives this "name of *wicked* not to every ſinner, but "to thoſe that are malicious, who offend "of fore-thought malice, not of error. The wicked do offend far otherwiſe, then thoſe that ſin through error. See *Muſculus's*

Obj. 2. Pſal. 50. 16.

Ius's Distinction of wicked men into two sorts in that place. The worst kinde are they, who cover the malice and impiety of their hearts with a counterfeiting, or colour and pretence of Piety, and probity in life; who by Hypocrisie seek the name of Piety among men (when in heart they are wicked) and they cover these wickednesses, which they design as wicked men, with the paint or counterfeit of external and dissembled Piety: therefore they are not *aperte*, but *occulte impii*; not *openly*, but *covertly impious*.

Et hi sunt (saith *Musculus*) *qui hoc loco reprobantur*. "These are the wicked, who "are reproved by God in this place.

They had God's Covenant oft in their mouths, that is, they did in words, or by external confession, profess the Name of God, and Piety before men, and pretended to a Covenant with God, and that they were his People, yet they denied God in their hearts, lives, or works. They were *haters* of *Reformation*, *contemners* of the *Word* of *God*, vers. 17. addicted to *theft*, *lust*, or *adultery*, vers. 18. to *evil* or *deceitful speaking*, vers. 19. to *slandering* and *calumniating near Relations*, vers. 20. They transformed *God* into an *Idol* after their own fancy, vers. 21. By the de-

ſcription of their improbity it appears, that theſe were obdurate, obſtinate, wilful, refractorily wicked, though covertly and concealedly, as much as they could.

To ſuch as are ſo wicked God ſaith, *What haſt thou to do to declare my Statutes?* &c. *Quamobrem uſurpas tibi Statutorum meorum & fœderis adminiſtrationem ad te non pertinentem?* ſaith *Muſculus*. Why doſt thou uſurp to thy ſelf the Adminiſtration of my Statutes, and Covenant, which doth not belong to thee? *Eſt ergo Deo prorſus abominabile*, &c. The office of a wicked man is abominable, *ſive illud fiat prædicando*, &c. whether it be done in preaching, *ſive Ceremoniis externis ipſum colendo*, or in worſhipping him in outward Ceremonies. A man may be a *ſinner*, and not a *wicked man*. Mr. *Caryl* ſhews the difference between them in five things in *Job* 10. 7, 15. *Job* confeſſed himſelf to be a *ſinner*, verſ. 6. but *thou knoweſt*, ſaith he to God, *that I am not wicked*. The beſt of Saints are ſinners on Earth, and the worſt of Saints are not wicked. Sin is not inconſiſtent with Grace, but wickedneſs is; yea, a man may have no Grace (or be void in heart of the true fear of God, and Piety) and ſo be an unregenerate man, and yet not be a wicked

ed man in Scripture-ſenſe, or be רשע, which ſignifies an *ungodly, reſtleſs, lewd, turbulent man.* See his character *Iſaiah* 57. 20. And why ſuch as are not wicked, (being fitted, and called) may not be allowed to preach the Word, I do not ſee. Yea, a man may commit groſs ſins, and yet, not concealing the malice of his minde with hypocriſie, not be in ſo high a degree wicked and abominable in the ſight of God, as thoſe that cloak their Impiety and Hypocriſie.

Thoſe that are ſo wicked (and are known to be ſo) are unworthy to be Miniſters of God's Word.

The ſecond *thing* is, Though the Services, which thoſe that are Sinners perform, (in the general) are diſpleaſing to God, as their Prayers, Praiſes, hearing the Word, giving Alms, *Prov.* 15. 8. and 21. 27. *Iſai.* 66. 3. Yet,

1. God doth require them to do the ſame.

2. Though they ſin in doing them, yet it's a greater Sin not to do them.

3. God may reward them for the ſame.

4. They may be inſtrumental for the good of others thereby.

I. They may be ſuch things in themſelves (or for the matter of them) as God requires,

requires, or which are their Duty to do; as Praying, Hearing, Praising God.

Duties of the Moral Law, which all men (even bad, as well as good) are bound unto: As,

1. To *pray* to God. The neglect hereof is noted as a sin in the very *Atheist*, that *fool*, who *saith in his heart*, *There is no God*, Psal. 14. 1, 4. in the *workers* of *iniquity*, Psal. 53. 4. in the very *Heathen*, for which *God* poureth forth his *wrath* and *judgement*, Psal. 79. 6. *Jer.* 10. 25. Even by the *Light* of *Nature* all men are bound to *pray* unto *God*, as the *Mariners* in *Jonah* 1. 6. acknowledged in a *tempest*; and by the *Law* of *Creation* to seek to *God* for what they want.

2. To *praise*, and give thanks to *God* for his Mercies. *David* excites all the *Creatures* to *praise God*, as a natural Duty according to their several capacities, *Psal.* 148. and *Psal.* 145. 21. *Let all flesh bless his holy Name.* And vers. 10. *All thy Works shall praise thee, O Lord, and thy Saints shall bless thee*, God hath given a general Command to all men upon Earth *to sing unto the Lord*, that is, *to praise the Lord*, Psal. 68. 2. and 96. 1.

So that Prayer and Praise are Natural Duties, imposed and incumbent upon all men,

men, as they are men; and part of the Natural Worship, which all are bound unto by the *Light* of *Nature*, and *Law* of their *Creation*, to perform to God, as obligatory to all Mankinde, even to the wicked.

II. Though the wicked cannot perform these Duties of Prayer, Praises, Hearing aright, or without sin (as to the maner of doing them) but they displease God therein; yet it is a greater sin in any, even in the wicked (and shews more slighting of God, and disregard to God) to neglect or omit the matter of a Duty (or the Duty it self) as not to pray, not to praise God, not to hear the word, then to fail, fall short, or miscarry in the maner of performance; as not to perform these aright, *scil.* in faith and fervency, with affection and sincerity. This is a greater sin, because to omit the Duty wholly, as to the matter of it, is (as one saith) to disobey totally: to sin in the maner of doing it is to disobey God but in part onely.

In performance there is some good, *scil.* the matter of the Duty, or the thing done: it may be some acts or circumstances besides may be good (*materially*, though not *formally*) but in omission of Duties there is no good at all: now *ubi major privatio*

vitio boni, ibi majus malum.

They do evil, that pray, praiſe God, or hear the Word amiſs; but they do worſe, that do not theſe at all.

III. God may *reward* men for the *materiality* of their Duties, or for the things they do (as being good in themſelves) though he utterly diſlike the *formality* thereof, or their maner of doing them. God hath, out of his infinite goodneſs, ſometimes ſhewed reſpect to the good things that have been done, even by ungodly men (though they were but the carcaſe, and wanted the ſoul and life of good Works) ſo as to reward them temporally.

Thus God heard the Prayer of *Iſhmael*, though a profane wretch, *Gen.* 21.9,10,17. and *Ahab*'s Prayer, when he was humbled by fear, 1 *Kings* 21. 29. See how it prevailed with God to defer a temporary Judgement, and to grant ſome Deliverance to *Rehoboam*, when he humbled himſelf (which ſome think was but outwardly) 2 *Chron.* 12. 6, 7, 14. External Humiliation may prevail to remove an outward Judgement, *Exod.* 9. 27.

IV. The Services even of thoſe that were unſanctified may be *inſtrumental for the good of others*; as the Teachings of the *Scribes* and *Phariſees* were: they were grand

grand Hypocrites, *&c.* yet *Chriſt* allowed them to teach (and take his Statutes and Covenant into their mouths) elſe he would not have bidden others hear them, *ſcil.* for the benefit they might get by their Doctrine, more then by their Examples; for *they ſaid*, and *did not*.

The third *thing* is, God's Expoſtulation with Sinners about their Services, or Performances, ſeems to imply, not a Prohibition of ſuch things as Duty obliged them to do, but rather a Reprehenſion of them; Either

1. For the *maner*, that they did them amiſs, not ſo as he preſcribed, or otherwiſe then he required; or *end*, as ſeeking themſelves therein, *Hoſea* 10. 2.

2. Or for their *unſuitable carriage*, or *bad lives* accompanying the ſame.

Hereupon God rejected their Services, and expreſſed his diſlike of them, as being not his, but theirs, becauſe of the iniquities inherent in their Perſons, or practiſed in their Actions, or adherent to their Duties in their performance of them.

God reprehended the *Jews* (in his Expoſtulation with them) *Iſai.* 1. 10, to 16. not ſimply for their *Sacrifices* and *Oblations*, —*ſolemn Feaſts* and *Aſſemblies*, as *treading in his Courts, making Prayers*, &c. becauſe

because God had commanded all these to be done as their Duties, (yea, God complains of his People sometime for the want of these, *Isai.* 43. 22, 23, 24.) but because they did not do these aright; they did them hypocritically, not sincerely, without due affection and devotion of heart, and outward reformation of life: and their *hands*, wherewith they brought and offered their Sacrifices, and which they spread forth in Prayer, *were full of blood*, *Isai.* 1. 15. (*i. e.*) Cruelty, Oppression, Murder, *&c.* Therefore God refuseth to own, or to accept these their Duties, or Services, as being done

1. By such *persons* as they were.

2. In such a *manner* as they did them.

Yea, they were abhorred of him.

See the like Expostulation of God with his People *Jerem.* 6. 20. *To what purpose cometh there to me Incense from* Sheba? *&c. your Burnt-offerings are not acceptable, nor your Sacrifices sweet to me.* God tells them that their Services were none of them pleasing to him, because they rejected his Laws, and wilfully said, *We will not hearken*, scil. *to the Prophets*, vers. 17, 19. and their lives and courses were displeasing to him.

Christ reproved the *Scribes* and *Pharisees*

sees in *Matth.* 23, 23. not for *tithing Mint, Anise, and Cummin*, (for these were commanded by the Law, *Levit.* 27. 30.) but for *omitting the weightier matters of the Law, as Judgement, Mercy, and Faith: these ought ye to have done, and not to leave the other undone. Christ* blames not those that do the smallest things commanded (as some expound this place) but those that think, when they have done these, they have done all that is required, and so securely neglect the greatest Duties. Annotat.

Paul reproved the *Jew* in *Rom.* 2. 17, to 23. not for teaching others, but for not teaching himself, *ver.* 21. or for doing the contrary himself to what he taught others, as *stealing*, *committing adultery*, vers. 22. not for *abhorring Idols*, but for doing as ill, or worse, that is, *committing sacriledge.*

May it not be conceived, that God in this *Psal.* 50. 16. reprehends the wicked, not simply for *declaring his Statutes* and *Words*, but for the maner, because *they did it in hypocrisie*; and for the concomitants thereof in them, *seeing they hated Instruction*, and *rejected his Words*, v. 17.

And may not these words, *What hast thou to do to declare my Statutes?* &c. be understood rather as an Expostulation with

with them about it, then a Prohibition of them to it? מה־לך *Quid tibi? What is it to thee?* As if God had said,

1. How unfit, unable, and unworthy art thou *to declare my Statutes*, &c. seeing thou art so vile, and dost so, and so?

2. Or how durst thou, or wast thou not afraid, or how hadst thou a face to speak of my *Statutes* and *Covenant?*

3. Or what profit or benefit will it be to thee, seeing thou *hatest instruction*, and livest contrary thereunto, and art so hypocritically and desperately wicked in thy self, loathsom and abominable in the sight of God? All thou doest is in vain, but lost labor, as to thy self: thy *declaring my Statutes*, &c. (in such a maner) will neither be grateful to me, nor useful to thy self; thou shalt have neither acceptance nor recompence from God for the same after this life.

Annotat. *Isai.* 1. 11. לשׁה־לי רוב *Why*, or *wherefore*, or *to what end*, or *to what purpose unto me* (or *in regard of me*) *is the multitude of your Sacrifices?*

Ob. 3. *Object.* 3. If an unconverted Minister may by his preaching be an Instrument of converting Sinners, then he may be saved, and glorified thereby; or in saving others he may save himself, because God hath promised,

promised, that *they that turn others to Righteousness shall shine as Stars for ever and ever*, Dan. 12. 3.?

Answ. The Ministers of God's Word *Sol.* are not (yea, cannot) be saved by, or for their Works (as the Good they do to others, either Temporal, or Spiritual) but upon another account, that is, by their Faith in *Christ*, and through the Grace of *Christ*, the onely way to Salvation, both for Minister and People. *Peter* professed his hope hereof by no other means, *Acts* 15. 11.?.

Yet the good success of their Ministerial Labors (through God's blessing) in the Conversion of many Souls, will be found to their Praise, Honor, Glory, and Joy, at the Appearing of *Jesus Christ*; and will add Brightness or Splendor to their Glory, and Pearls to their Crown, and Fulness to their Joy: *They shall shine as Stars for ever and ever* (according to God's Promise) that is, share in the highest degree of Heavenly Glory (as some expound it) who are not onely the Children of God themselves by Faith in *Christ*, but Spiritual Fathers to beget others unto God, and gain many Souls to God's Kingdom. Hence it is, that *Paul* saith to the *Thessalonians*, —*Ye are our hope, joy, and crown* 1 Thes. 2. 19, 20

of rejoycing, in the presence of our Lord Jesus Christ, *at his coming, ye are our glory and joy.*

As for those Ministers, that are instrumental (or used by God) in the Conversion or Salvation of Sinners, to further the same, yet are unconverted themselves, though they cannot be saved hereafter, yet they shall be rewarded some way here by Temporal Remuneration. None can shine as *Stars* in the Kingdom of Heaven, which do not enter into it, which without Conversion none can. Therefore the place objected must not be thought to respect any that are unregenerate. For Glory ever supposeth Grace. And those, that have Grace to carry them to Heaven, shall, if they here turn many to Righteousness, have greater degrees of Glory when they come there.

FINIS.

Errata.

PAg.16. lin.5. for *confute* read *consult*. p.12. l. 17. r. *no other more*. p. 16. l. 1. τὸ θριαμβεύειν r. θριαμβεύων. ib. l. ult. Λόγος. r. Νόμος. p. 17. l. 4. ⊂ חב r. ⊂ חב. p. 33. l. 1. r. and *Debtors*. p. 38. l. 17. *sunt* r. *fuit*. p. 40. l. 28. r. מאמאתי. p. 41. in the margin l. 7. r. *multò plus*. ib. in marg. l. 30. r. *cap*. 15. p. 45. l. 4. חמי r. מי ח. p. 52. l. 6. *at* r. *and*. p. 59. l. 24. r. *monumentis*. p. 67. l. 30. dele *or*. p. 69. l. 15. *at* r. *and* p. 75. l. 2. ח. ניש r. ח. מש. p. 84. l. 8. r. *Disciplina*. p. 94. l. 2. r. *Creatures*. p. 97. l. 8. r. *that may declare*. p. 99. l. 7. r. *alliance*. ib. l. 16. r. *long journeys thither*. p. 103. l. 15. r. *wisdom*. p. 109 (r. 108.) l. 20. r. *did lead*. p. 119. l. 6 r. *that other prohibition*. p. 132. l. 14. *fas* r. *fias*. p. 138. l. 2. *restored* r. *reckoned*. ib. l. 4. r. *terminated*. p. 142. l. 21. r. *this place*. p. 143. l. 1. r. *ingeniously*. ib. l. 7, 10, 30. r. *root*. p. 162. l. 23. r. *whither*. p. 207. l. 6. *præsentiam* r. *præstantiam*. p. 216. l. 5. r. *his want of good*. p. 227. l. 20. r. *Theodore*. p. 229. l. 22. *at* r. *in*. p. 230. l. 4. r. *hath*. ib. l. 19. r. *Abbot*. p. 234. l. 1. for VI. r. XIII. p. 238. l. 3. r. *The other manner*. p. 243. l. 2. r. Ὑποστρέψας. p. 246. l. 15. *maketh* r. *teacheth*. ib. l. 19. *to* r. *by*. p. 252. l. 16. VIII. r. IV. p. 299. at top for *Psal*. 15. r. 50.